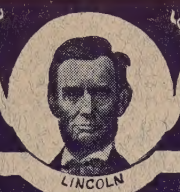
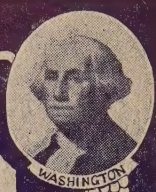




BREWER



LINCOLN



WASHINGTON

THE CHRISTIAN STATESMAN



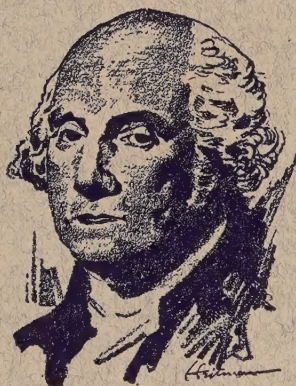
CLEVELAND



WILSON

Founded in 1867

DEVOTED TO CHRISTIAN POLITICAL AND SOCIAL SCIENCE



A hundred years before his time
In vision, sympathy and grace;
His leadership and labor were sublime,
Because he knew his Lord and loved his race;
So patient was his work with all,
They heard his voice and rallied at his call.

W. P.



STEVENSON



HALLISTER

Vol. LXII

FEBRUARY, 1928

No. 2

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and inasmuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

Published monthly at the offices of the
Association at

PITTSBURGH, PA.

Printed by the Pittsburgh Printing Co.,
530-534 Fernando St. Pittsburgh, Pa.

RATES—Payable in advance, \$2.00 the year. In Canada and other countries \$2.25. Single copies 15 cents. To Clergymen and Public Libraries, \$1.50. Club rates on application.

EXPIRATIONS—The time of expiration is given each month on the wrapper. Special notice will be sent in advance. Please notify us soon after receipt of last copy if you wish discontinuance.

CHANGE OF ADDRESS—Change of address or notice for discontinuance should reach us by the first of the month. Do not fail to give both old and new address.

THE SERVICE BUREAU

Professor John Howard Dickason
in charge

This department offers to all churches, welfare organizations and communities,

Courses of Lectures

To meet any local needs or conditions.
Ten different courses are offered.

Forty distinguished speakers are thus placed at the service of our patrons.
The cost is nominal.

Write for terms.

Address The Service Bureau,
NATIONAL REFORM ASSOCIATION
Publication Building,
Pittsburgh, Pa.

SPECIAL TERMS TO CANVASSERS.

CONTENTS

Forward Looking Patriotism.....	50
---------------------------------	----

NOTES BY THE WAY

By the Editors.....	52
---------------------	----

THE OUTLOOK

Wilful Misrepresentation..... Political Apathy.....	56
Another Proposed Amendment.....	57
Weak Spots in Prohibition Enforcement.....	58
Child Labor Again,..... Newspapers Feature Crime.....	60
California's Vice Survey.....	61
The Unfilled Gaps,..... The Crime of Friendliness.....	62
A Growing Patriotism, <i>Poem</i>	63

CONTRIBUTED ARTICLES

The Oath, The Bond of Society— <i>W. J. Coleman</i>	64
Christ or Chaos,— <i>R. C. Wylie</i>	68
Religious Responsibility of the State,— <i>B. E. P. Prugh</i>	72
Uncle Bertram's Garden Sass.....	74

EDITORIAL

The Leopard's Spots.....	75
A Degrading Task.....	78

DEVOTIONAL PAGE

The Folly of Suppressing the Prophet.....	79
---	----

FROM THE WORKERS

Mrs. Shepard's Letter.....	82
Work in Negro Churches.....	83

CONTENTS

Dr. Carpenter's Letter.....	84
Bible Campaign in Michigan,— <i>W. S. Fleming</i>	85

CORRESPONDENCE SCHOOL

Illiteracy.....	88
Sunday on the Radios.....	89
Crime Statistics.....	90
The Bulletin Board.....	91

OUR EXCHANGES

What Twelve of Our Neighbors Say.....	92
---------------------------------------	----

BOOK REVIEWS

The Man who Would Save the World.....	94
State Rights and National Prohibition.....	94
Protestant Europe.....	95

RADIO REACTIONS

From Everywhere.....	96
----------------------	----

EDITORS

WILLIAM PARSONS

RICHARD CAMERON WYLIE

Forward Looking Patriotism



URSE CAVELL'S words, "Patriotism is not enough," seem to have a sort of prophetic ring as we study that characteristic of citizenship as it exists today. There are too many destructive types of patriotism to make one, who looks to the future, quite comfortable in accepting them all as national assets. It is the Scotch law, in local option elections, to have on the ballots three propositions, "No license," "Disinterested management" and "No change." The districts where the worst conditions prevail always give the largest vote for "No change." While we in this country do not vote for present conditions in precisely that form, we have perhaps as many noisy patriots devoted to the Billiken (the god of things as they are,) as Scotland has. We always have had this type of patriotism to wrestle with. A glance at our history will show that.

When the Declaration of Independence was signed, probably one-third of the people were opposed to separation from the mother country. Many of them left the country, rather than conform to new conditions. When delegates to the Constitutional Convention were chosen in 1787, eighteen of them, including Patrick Henry and Richard Henry Lee, refused to attend, because the avowed purpose was to erect a government which conformed to the position of the Declaration of Independence. Of those who did attend, sixteen refused to sign the proposed Constitution because it granted too many powers to the Federal government. The only reason that it was finally accepted was because, it was **that**, or social and economic chaos. Would Patrick Henry and his associates boast of their patriotism today? It has been fortunate for the world that Washington and those who followed him said that loyalty to a state was not enough in a nation.

In that day there were many, and they were in the constitutional convention, who conceived of adherence to an atheistic conception of the state, as loyalty to their country. It was they who voted down Franklin's motion for prayer in the convention. We can easily see that their type of loyalty has been the heaviest ethical liability that the nation has carried and is carrying today. Three of the disintegrating forces in every nation are those who consider loyalty to their personal and class interests as patriotism; those who consider loyalty to the ideals of the past as the expression of the highest in citizenship, and those who believe that perpetuating present conditions will be for the future well-being of the nation. To each one of these we say, "Your patriotism, however ardent, is not enough."

We ask, "What is the matter with Europe today?" One answer is, that not including coast lines, there are ten thousand miles of frontiers. Six thousand of them were drawn in 1919. In zones on either side of these new boundaries are racial blocks of people who hate and rebel against these new boundaries and are resentful of the government under which they live. Is it any wonder that in such conditions the patriotism of Mussolini is not enough and that wise statesmen are devoting themselves to the League of

Nations in the hope that a new form of security may enable them to remove the barbed wires and the sentry boxes?

In our own country, we have a list of problems that create anxiety in the minds of all who seriously ask, "What of the future?" The *impasse* into which the policy of aloofness has forced us; the first step of competitive naval development; the cry of "no entanglements" in response to demands for the development of international law and justice; the interpretation of the constitutional grants to Congress of the power to declare war, as blocking the pathway of peace treaties; the recurring scandal of senatorial elections; our inefficient and disgraceful system of state courts; the temporary defeat of the Child Labor Amendment and the increase of child labor in several of the states; our inability to establish a department of Education in the Federal Government, the intense war waged against the idea of national, in distinction from state prohibition; the failure to grant Congress the power to establish uniform marriage and divorce laws; the failure after a quarter of a century of effort to pass a rest day law for the District of Columbia; the considerable number who proclaim that any idea of a Christian State is pure fiction, and the utter want of any moral standards in civil life, reveal the fact that the families of Patrick Henry, Richard Henry Lee, John Lansing, Henry Clinton and Charles Carroll are not extinct yet, and that the greatest dangers of the nation today, are her backward looking and present centered patriots; the men who are devoted to the past and to things as they are. What we need to cultivate, is a type of patriotism which looks to the future and resolutely sets itself the task of creating conditions in civil affairs that will govern the present and stand the strain of the future, as far as that can be realized. We need a patriotism which will face that type Lowell describes as "Worshippers of light ancestral, who make present light a crime," and fight them to a finish in the name of progress and the future. We need a patriotism today, with courage to recognize that the social ills of the present are the natural fruit of the mistakes of the past and the unthinking acquiescence of the present, and which has faith enough and energy enough to correct those mistakes. This type glories in the past, learns from it, but open-eyed discerns what is working for good or ill and makes the present a mould for the future. Such was the patriotism of Washington and the Federalists of his day; such was the service of John Marshall and his colleagues; such was the service of Lincoln and the men who after his death passed the thirteenth, fourteenth and fifteenth amendments; such were the men who drove the eighteenth amendment to its passage in anticipation of the new world into which we were about to enter.

Such patriotism today as it confronts the confusion and inefficiency, the blockade of the social and civil highway, will realize that what we need are forms of government and laws able to govern in this new world. One who reads Washington's correspondence between 1780 and 1789 will discover how clearly he saw that it was the weakness of government under

the Articles of Confederation, that was driving the States on to the rocks, and his constant plea was for a government strong enough to meet the needs of the day. If the centrifugal force of diversified conditions and peoples was threatening then, that force is multiplied more than our growth in territory and population since. A government strong enough for that day was found to be too weak for the next generation and it had to be strengthened by judicial interpretation and amendment. A government strong enough for fifty years ago, is totally inadequate for the present. In building machinery, a balance wheel is often necessary to carry over intermittent loads. Experience has taught engineers that to increase the size and weight of such wheel is not enough. More rapidly, they must increase its tensile strength or it destroys itself by its centrifugal force. The tensile strength of American institutions is the strength of the Federal government, and that strength must be increased more rapidly than population, territory and diversified interest.

The patriotism which our nation needs today is one that will effect such changes in our national system as will enable us to live under a reign of law, instead of one of force among the other nations of the world; a patriotism that in order to snap out of the welter of present day conditions, will pass the Child Labor Amendment, establish a Federal Department of Education and a Federal marriage and divorce law; that will give Congress the right to control the elections where Federal officers are chosen; that will grant the Federal Government the power to remove delinquent governors of states such as governors of some states have now over municipalities; that will develop the present inadequate industrial machinery into a system of courts, able to administer justice; and will so amend our Constitution that it fall into line with our Declaration of Independence and once for all settle the question that this is a Christian nation, and place the nation squarely on the basis of Christian ethics. Such a course would do for the nation today, what the adoption of the Constitution did for it in 1789.

Notes by the Way

THE decision of the Supreme Court of the United States, that State police, acting on behalf of the Federal Government in enforcing the Volstead Act, must conform to the letter of that law in the matter of securing and using search warrants, is doubtless good law. It may hinder somewhat the enforcement of prohibition in states like New York and Maryland, which have refused to bring their laws into accord with the nation, but that ought to spur the people of those states to fight for their supremacy over the backward-alien, liquor-soaked elements of their own citizenry.

CALIFORNIA, the former wine producing state, not only smashed the referendum on the Wright Enforcement Law by a decisive majority, but its legislature recently passed amendments which make that law much more stringent than the Volstead Act. Among its provisions is one that makes possession of a still, a felony for the first offense.

THE State Council of Churches which convened at Harrisburg, Pa., on December 6th last, in no uncertain terms demanded that this nation join the movement to outlaw war, meet the Briand proposal, adhere to the World Court, continue disarmament and stop war propaganda. Now is the time to swell that chorus, before Congress votes that \$1,000,000,000 navy building program.

THIRD wife to a Hindu, even if he is a discarded Maharajah is not a position which is attractive to most American girls. One, however, a Miss Miller of Seattle, Washington, has recently fallen for the offer. It is rumored that the Viceroy may forbid the marriage, as he has the legal power to do. This would make it necessary to have the ceremony performed outside of India, and leaves the polygamous bride-to-be in a very uncertain state.

“YOU can’t have a game without rules, morality without standards or civilization without laws.” This statement by M. E. Tracy is so manifestly true that it seems strange that any one would ever think otherwise. Perhaps they never do in the matter of games, but there is pronounced opposition to fixed standards of morality and laws of civilization, especially if they are thought to be of divine authority.

REPORTS of alcoholic deaths during the Christmas holidays in the same newspapers contained these figures. For New York City 27, of which 1 was from wood alcohol. Winnipeg had 11. Both of these may be increased. The population of New York City is 5,873,356. Winnipeg has 170,000. To keep up with Winnipeg, New York would have had 375, and yet we are told by some that prohibition is a failure and that government control is a roaring success. “What fools these mortals be.”

GILBERT K. CHESTERTON has attempted to outdo Big Billygoat Thompson, in a speech he recently delivered on the Americanization of England. He is reported to have said, “The English habit of life, the look of an English town, the whole tone of existence in this country, is being altered entirely by the economic and commercial pressure of America. I do not know what more the Kaiser could have done. Affairs have come, I think, to the point of defending our own native land, and damning all Americans to hell.” (Laughter). The saving thing about this is, that they laughed as we do at our buffoon. But it ought to stop on both sides. If it is carried on long enough, the laughter will cease and the rankling will begin.

"**Y**ESTERDAY I heard a sermon by a minister who supported his views by quoting G. K. Chesterton, Dr. Frank Crane, and 'Cap' Stubbs, the cartoon boy. But I did not hear, or notice, a quotation from the Bible in the whole course of his sermon." This is the first sentence with which an article in a recent issue of the United Presbyterian begins. Evidently this habit of displacing the Bible by the smart sayings of present-day writers has its roots in the theory that the Scriptures are not the Word of God, and are not authoritative.

"**T**HE idea of making people good and virtuous by removing rules so that they won't have any to break is a curious conception of human progress." Mr. Tracy might have made his characterization of this method of removing crime a hundred fold more emphatic. That method is absolutely idiotic. But it is ground for gratitude that there are still millions of people who believe that there is a Supreme Being to whom we are all accountable, and that He has given us a moral law which is not subject to revision by any human legislature, and which is universally binding.

IN most countries of Europe, drinking has markedly increased since the war, in spite of their poverty. It increased rapidly in this country after the Civil War. It is but good sense to assume that without prohibition and with our amazing prosperity, it would have doubled in this country and we should have been spending \$5,000,000,000 for booze by this time. What would that have meant to our congested roads, twenty million auto drivers, to say nothing of our prosperity. All we have saved in wealth, life and happiness are to the credit of prohibition.

"**I**AM not a prohibitionist and never have been, but I will admit that the effect of prohibition at Yale has been good. I have been a member of the committee on discipline for many years, and the change has been simply revolutionary. We have practically no business to transact with cases arising from intoxication, whereas in the old days we were constantly busy." Professor Charles C. Clark of Yale University, made this statement when speaking before the Senate Investigating Committee. Perhaps this testimony is all the more convincing because given by a man who is not a prohibitionist, but he surely ought to believe in a prohibition law for colleges and universities at least.

SIR JOHN SIMON touched upon a fundamental principle of good government when he said concerning that mechanical gambling device, the totalisator, "I look with suspicion upon taxes which are made productive by exploiting the vices and encouraging the weaknesses of human nature." If Parliament followed that suggestion, it would remove not only the taxes on betting, but on liquor and tobacco as well. The iniquity of farming out the taxes to the destroyers of the nation's life, was one of the factors in bringing prohibition to America. It is a sound principle and should be pushed to its reasonable and logical conclusion.

GRAFT in its newest and most approved form gave a glimpse of itself in Bill Thompson's "American First Foundation." Police and Aldermen were reported to have been advised to join. Policemen, \$10, Aldermen, \$100. Thus is this billy goat war against George V. financed, and hizzoner's presidential boom inflated.

o

POLITICAL gestures do not interest us very much. That is the reason we have not devoted space to the Briand-Kellogg correspondence concerning a treaty to outlaw war. It looks good. They cannot go too far, or too fast along the line of Mr. Kellogg's suggestion to suit us. We are just waiting to see whether the wheels bite the road.

VIGOROUS campaigning was begun by the Seventh Day Adventists against the Lankford Bill early in November. It was initiated in every conference of their church in the United States. This ought to keep the committee on the District of Columbia from forgetting them and their last year's activities. However, as one member of the committee is quoted as saying, "More than enough don't help much."

TRUTH usually needs only an impartial investigator to come to the light. The Weld County, Colorado, Ministerial Association immediately after the battle at the Columbine mine November 21, appointed an investigating committee. This committee now reports that all parties to this affair are more or less to be blamed. The coal operators are to be blamed because they forced down wages below the levels of the surrounding states and below reasonable living conditions. The Colorado Industrial Commission is to be blamed because it contemptuously refused to consider this wage iniquity on its merits. The strikers are to be blamed because they tied up with the communistic I. W. W., instead of with the A. F. of L. and refused to obey the orders of police officers. Evidently all parties must take their share of the blame and ought to go about establishing peace and justice as soon as possible.

SOMETIMES think that the most illiberal men I know are the liberals." The man who made this remark is himself a liberal. Doubtless he knows his liberal brethren well enough, and is himself liberal enough to judge them fairly and accurately. The sentence here quoted is taken from a discussion of a New York preacher's evaluation of the "culture" of our American cities. The City of Pittsburgh, in his estimation, occupies the lowest place of all our cities with the single exception of Columbus. But he seems to have just one standard or rule of measurement. A city that has "Sunday Blue Laws" occupies a low position in the matter of "culture" because "tolerance" is the very essence of "culture," and people who believe in and observe such a law are not tolerant. The most charitable thing we can say about a man who can write such stuff is that he seems not to have the remotest idea of what real culture is, and probably lacks its most rudimentary elements.

THE OUTLOOK

— OF THE —
CHRISTIAN STATESMAN

Wilful Misrepresentation

"The Lankford Sunday Bill, No. H-R-78, now pending in Congress would take away our individual rights, and in the end a union of Church and State is seen, with resulting intolerance and persecution to thousands of peaceful, law-abiding citizens." This is a sample of the attacks made on the bill providing a rest-day law for the District of Columbia. The outstanding features of all these attacks are these: misrepresentation of the nature of rest-day laws; ignorance and consequent ignoring of the physical, intellectual and spiritual benefits of such laws; the nations own interest in and responsibility for the observance of the weekly rest day; wild and senseless prophecies of direful consequences to follow the adoption of such laws. History records very few cases of persecution connected with the enforcement of Sabbath laws. It records thousands of cases of tyranny because the right to Sabbath rest has been denied multitudes of people.

With reference to the weekly rest day, Sir Harry Lauder is quoted as follows: "I am against Sunday theater shows, and I have told my fellow artists that if we fail to uphold our religion and our Sunday, men will scorn us, women will weep for us, and children will be taught to hate the name of the theater; and the curses of the generations to come will be forever at the stage door. * * * When for the first time I came to America, I had four Sunday performances and a more miserable engagement I never fulfilled. I felt I was doing something against my religion, something which I had been taught by my mother was wrong. It was unnatural for me to work on the Sabbath, and I felt the shame of it. I am a Scot, and I will die rather than dishonor God's Word. It would be better for me to go back to the mines, where at any rate, Sunday is looked upon as God's gift, and when a man can refresh himself for the next week's labor."

Political Apathy

A writer in the Scot's Observer recently said about his people, "What must be brought home to Scotsmen today is, that it is not economic laws nor geographical position that are ruining Scotland today, but the political ignorance and above all the political apathy of the middle class." Had he been describing American conditions, he could not have more accurately placed his finger upon our sore spot. The reason we have Vane, and Smith, and Kendrick, and Big Bill and a hundred other reflections on our patriotism and good sense is the political apathy of what he calls "The middle classes." Here, we call them the well to do people, the business men, farmers and salaried workers. They don't take time, thought or interest enough to run the politics

of their town, city, county, state or national party. They leave it to the politicians.

One of the outstanding causes of this apathy, is our apparent inability to cope with alien blocks and extra constitutional, semi-political organizations, gangs and rings in our great cities. The politicians play with these alien, unsocial, un-Christian blocks and gangs, because they are the political mercenaries of today. They are for hire to the man who will pay their price. They only vote for a quid pro quo. Party organizations run down from nation to ward and polling district. These party organizations divide honest voters. The man or the party who can throw these mercenary forces into any city or state conflict wins. The substantial citizen after half a life time of trying, loses faith in the game and says, "What's the use. It makes no difference how I vote or talk, the city gang seems always to have a majority vote." So he chucks politics, quits reading about it, stays at home, neglects to register and don't vote and the city gang and the professional politician put up the crooked leader for office and elect him. But, said one with whom we labored, urging him to take time to register and vote: "What are you going to do about it?" Personally, we are going to vote at every election whenever at all possible. We are going to stand for the creation of a system of removing derelict governors and mayors and every other officer who uses and protects these gangs, and are going to vote the national party ticket only when national issues are at stake. Then we are going to say, in season and out of season, to the Christian citizen what the Scotchman quoted above said to his fellow countrymen:

"Individual goodness is not enough. Church goers are usually the worst attenders at political meetings, or attend only on one side. The political consciences of such people have never been aroused, and they are typical of the majority of our middle classes."

We are also going to add an injunction to the pastor. "Preach the political two-fifths of your book, not in a dry, pedantic, historical or exegetical way, but by drawing from it, its spirit and life and fearlessly apply every vital message to present day politics.

To one and all, we say that nothing but this vital Biblical Christian message injected into the forms and methods of government will ever keep up the vital interest in politics, sufficient to prevent decay and make progress. Wordsworth put this message thus:

"But liberty and triumphs on the main
And laureled armies not to be withstood,
What serve they? if on transitory good
Intent, and sedulous of abject gain,
The State forbear to shape due channels
Which the floods of sacred truth may enter."

Another Proposed Amendment William H. Anderson, working with the American Protestant Alliance, is asking support for the following Amendment to the United States Constitution:

"ALIENS SHALL BE EXCLUDED in counting the whole number of per-

sons in each state for apportionment of representatives among the several states according to their respective numbers."

Such an Amendment would eliminate a lot of wet Congressmen, and it may have to be done unless these aliens cease their attacks on the Eighteenth Amendment, the Volstead Act, the Immigration Restriction and the Sunday Rest Day laws of America. This is an even greater iniquity than any restrictive laws on Negro voting that have been passed by the Southern States, and with not one-tenth as much reason for it.

The considerable number of such Amendments being proposed from many sources, causes the reflection that perhaps the time is not far distant when the constitutional convention whose shadow has been over us for thirty years, may be forced by the petitions of a few more states. Then we shall have the stupendous task of recasting the whole Constitution and bringing it into more perfect accord with twentieth century conditions. Let us hope and pray, that such an event will not come upon us until we have worked our way out of the mud hole of the political, economic, moral and religious depression of post war conditions. It will need clear thinking, strong conviction, and unfaltering faith on the part of the generation to whom that task falls, if it does as well as Washington and his colleagues.

Weak Spots in Prohibition Enforcement

The Volstead Act is weak. It is fifty years behind Maine and Kansas in its effectiveness. Some of these weak spots are in the Volstead Act itself, some in court practices and some in those necessary means of maintaining public sentiment. Let us begin with these last:

1. When the Amendment and the Volstead Act were passed, the Protestant clergy breathed a sigh of relief and said, "Well, that's done," and turned to more congenial tasks. At least 10,000,000 voters have come of age since that time and many of them without a real knowledge of the harm in the use of alcohol, or the political principles upon which prohibition is based, or the social conditions created by the legalized trade. There has been a sag in sentiment in many places. Get back on the job, Pastor, its the only way to keep what you have gained.

2. The case is the same with the school teacher and the scientific study of alcohol and the human body. There is some evidence that the teachers are getting back on the job, but they cannot be too quick about it.

3. The third weakness in education is the truculence of most of the Metropolitan press. The explanation of this is that most of these papers are more or less controlled by drinkers. The city newspapers have been a whole generation behind travelling salesmen in working out of these old boozing habits, but there are two ways that this can be cured: deluge them with protests and cut out the ads until they clean up in both editorial and feature departments and fire the story writer who is so afflicted with liquor astigmatism that he cannot see or tell the truth.

4. The 200 gallon permission for fruit juices opens the door for a lot of

illegal selling. It is so easy to add water and alcohol to this base and sell it, that a large volume of the trade has grown up about this weakness. Many of the state laws forbid this. It should be greatly restricted in the Federal law.

5. The laxity of the laws of both states and the nation in regard to the manufacture and sale of stills and parts of stills, is one of the worst weak spots in the law. Both states and nation should strengthen these features until they eliminate this auxiliary trade which the weak law has created.

6. There is in the Federal law a rather foolish extension of the search warrant provision to make it cover not only a man's home, but stores, out-buildings, garages and vehicles. It was this weakness in the Volstead Act, which recently tied the hands of the New York State police with an adverse decision in their seizure of liquor in an automobile. A police officer ought to be allowed and empowered to arrest any one, anywhere and at any time he sees a violation of the law. This can be done without breaking down proper privacy of homes.

7. Any citizen should be allowed to institute injunction proceedings and not leave the initiative in these matters entirely to district attorneys as does the law at the present time. This is allowed in other nuisances, why not in this class. Such a change in the law would add considerably to its strength.

8. At present, courts are allowed to limit injunctions to a particular place, or even room. The result is, that violators move from place to place and open up in new localities. This tends to clog the courts and help the violators. These injunctions should be made by law, to cover every locality within the jurisdiction of the court.

9. Owners of property under the present form of the law, by pleading ignorance and putting the blame upon tenants, can secure the release of padlocked property in many cases. Bonds for the proper use of property to such a degree that they make this transaction unprofitable, when it is a part of the general scheme of law violation, should be demanded. Landlords should be held more strictly responsible for misuse of their property.

10. Leaving penalties to the discretion of the courts to a considerable extent, is tending to develop into a system of license where judges are wet in their sympathies, and we still have some of them. These fines should be fixed by law and increase both by fine and imprisonment, with each added offense. This is the principle of the Baumes Law, which is proving its preventive efficiency.

11. There should be added provisions in this law to allow damage suits more easily to be brought by relatives who have been indirectly injured by the illegal sale of liquor. At the present time, this is an expressive and tedious process.

12. The greatest of all weaknesses in our enforcement is wet officials. In the enforcement department, as governors, mayors, safety directors, chiefs of police, aldermen and judges of every grade, are to be found wet men. Their sympathy for the liquor traffic and often fondness for liquor, lead them whenever possible to turn a blind eye on violators, protect them and embarrass enforcement whenever possible, and to strain every technicality to release offenders

when arrested. These traitors in office can be dealt with in four ways. Fight them at every corner in their election, subordinate all other conditions to that of loyalty to the law and the constitution; demand their removal from those offices where superiors have the power, and clamor for it like the widow in the parable; begin court proceedings for malfeasance where that is possible, and impeachment proceedings where the law provides for it. The fight is on and those who believe in this cause should make it so interesting for lawbreakers in office that they will prefer to enforce the law. The policy today should be like President Wilson's. "If they want force, let them have it to the uttermost."

That spirit applied during the next year will settle the question of prohibition.

Child Labor Again

For the twenty-first consecutive year under the direction of the National Child Labor Committee Child Labor Day is to be observed this month, during its last week end. The Child Labor Amendment is still in the air and so are the pleadings of the pitiable plight of many child, factory, garden and farm laborers.

In 14 states the law carries an exemption which makes it legal for children under 14 to work in factories or canneries, at least out of school hours; in 11 states children are permitted to work 9 to 11 hours a day; in 17 a physician's certificate is not required of a child starting work; in 28 children of 14 may work around explosives; in 22 they may run elevators; in 17 they may oil and clean machinery in motion.



This is one of those questions that will never be settled until it is settled right. It is not a local question but a national one and must be settled by the nation as a whole.

Newspapers Feature Crime

One of the psychological forces that has produced the impression of a crime wave is the manner in which the newspapers have been featuring crime in the last ten years, in order to promote sales. The amount of space devoted to this shock-producing padding, in proportion to other types of news, has increased three fold in 25 years. The Yale Review, in its August issue carried this table showing the relative amount of space devoted to three items of public interest.

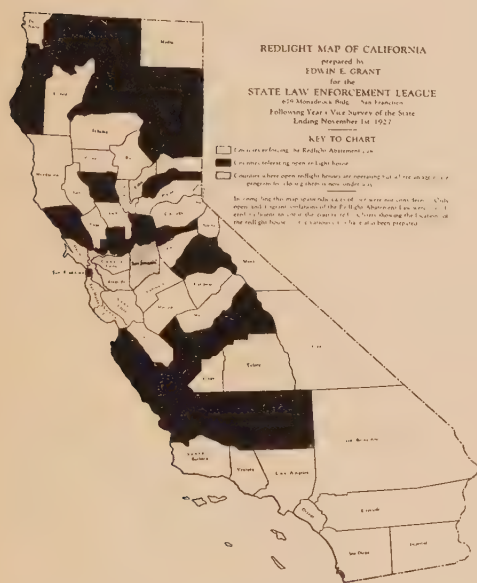
	1875	1900	1925
Sport	1.7%	5.1%	25.4%
Business	26.9	8.2	20
Crime	4.9	3.1	10.7

There was more crime in proportion to the population in 1900 than in 1925, even counting automobile and dry laws. Circulation then had not demanded so large a featuring of crime news. William Randolph Hearst had not then featured headlines, nor had the "Tabloids" been invented for those who could not read, or who did not want to read. It is this three-fold increase of the appeal to imbecility, that has gone far to create this spectre of a crime wave. We do not belittle crime. It is the biggest problem our democracy confronts. But no good can come from exaggeration and allowing ourselves to become panic stricken. We are winning a hard fought long drawn out battle, and we need all of our energy and all the encouragement we can get. We gain nothing by wasting either on illusions.

California's Vice Survey

Some very significant facts have recently been brought out by a vice survey conducted in the State of California, by the Church Federation of Sacramento. They listed the resorts, tabulated the inmates and prepared the accompanying map which shows the counties where the laws against vice are enforced, those which tolerate vice and those which are trying to clean up. It discovered.

1. That these vice resorts are the hang outs and centers of operation for gamblers, dope peddlers and bootleggers. They are the sources of gang graft in the cities, and the infection centers of loathsome disease.



2. They found these resorts and the vice traffic almost entirely in the hands of aliens. Sicilians, Greeks and Asiatics run and control it, and the vice problem of California is mainly one of enforcing the immigration and deportation laws.

3. They found that these aliens are rapidly buying up the old time inns that heretofore have catered to the tourists and are changing them into speakeasies and vice resorts.

4. That the United States Immigration Department will cooperate with

any one who will initiate a real movement to enforce the laws. That the real way to enforce these laws, is by a padlock on the premises and deporting the proprietor.

5. This Federation is hoping that other states will move in the attempt to banish these alien parasites and suppress this whole vice system. Already, they have half the state practically freed from these alien marauders and are working vigorously in several counties. We are quite sure this would be an effec-

tive flank movement in many of the cities of the United States in the war against violators of the Eighteenth Amendment. It is certainly a movement which should be pushed to the limit in every state.

The Unfilled Gaps

Sir Arthur Keith, president of the British Association for the Advancement of science, in his presidential address, declared that Darwin was right in his views on the origin of man and that subsequent evidence has filled in many of the pages Darwin perforce was compelled to leave blank. He asserted that the tracing of this descent has become far more complicated. He grudgingly acknowledges that there is something lacking in the final proof.

The same week a noted astronomer in a newspaper interview said: "We men of science deal only with facts and are cautious of deductions from them. As to the inhabitants of Mars and its canals, all we know is that there are certain straight lines on the surface which suggest the possibility of artificial construction and a faintly green tinge at certain seasons of the year, below the polar white areas. We do not deal in possibilities, or probabilities, but facts."

In this age long dispute, one cannot but wish that biologists were as cautious and rigid in sticking to facts, as are astronomers. It would rid the mental atmosphere of much of its fog.

As the matter now stands, the path of this metaphysical theory is like a road broken into four sections by impassable rivers. It does not signify much to say that between these gaps the road has been greatly improved. Bridges across the gaps between organic and inorganic matter, between vegetable and animal, mortal and immortal beings, are still the essential desideration. Especially is this true in the case of the latter gap where an infinity divides them. We shall still hold fast to our belief that "in the beginning God created the heavens and the earth" and still hold in abeyance our opinion as to how, and still study with interest all that science can produce in the way of facts and absolutely refuse to accept metaphysical theories until they are proven, and not waste much time on them until they reach the stage of probability.

The Crime of Friendliness

No thoughtful American can help wondering today, if seventy years hence, we as a nation will be abused and charged with pernicious propaganda and international meddling, because of our part in the restoration of the Louvain library. Why not?

That is just what has happened in Chicago. Shortly after her disastrous fire in 1871, Mr. Thomas Hughes, an English educator, an admirer of American democracy, an international lecturer, started a movement in Great Britain to help restore the Chicago public library. He interested such people as Jean Ingelow, Herbert Spencer, John Stewart Mill, Charles Kingsley, Lord Brice and Wm. E. Gladstone in the effort. They put 7000 volumes of general literature into this new library. The Chicago Library Board said in its printed report about this gift:

"We think we may safely assert in respect to all this collection that rarely, if ever, has so large a number of books been secured of rarer merit or greater value than those which are now brought together in the "Iron Tank" improvised as a temporary place of reception under circumstances which give the collection an interest never before associated with the foundation of a Public Library."

It is this collection of books that is used as the basis of "Big Bill's anti-British crusade. It is this collection that his henchmen are talking of burning on the Lake Front.

If ingratitude, folly and dirty politics can sink deeper than this, we don't know where they ever have. Chicago as a city should put on sack cloth and ashes in mourning for her shame. We know the sense of humiliation that is felt by the better element of her citizenship, and we sympathize with them as we do with any other people ground under the heel of tyranny. We are also well aware that unless we devise some method of elimination of this tyranny of party ring rule in our large cities, we shall often have to blush with shame at the antics and devices corrupt political bosses seize upon as a means of winning elections. Big Bill simply saw his chance to fool a lot of ignorant people with this stuff. Among the negroes, he talked race equality, among Protestants he substituted George Mundelin for King George, and we all suffer because of the weakness and folly of this polyglot population, in following a self seeking mountebank.

But the ranks of these evil leaders, are not always filled by politicians. Charles Edward Russell, of New York, recently criticised almost every friendly act Great Britain has ever performed toward us as being merely her way of getting us to turn grindstone for her. He may believe that, but we doubt it, and we are sure that the Protestant Christian element of our people do not believe it. Has it come to this, that a nation commits a crime in being friendly to those with whom it desires to cooperate in the world?

A Growing Patriotism

JAMES RUSSELL LOWELL

from "The Present Crises".

'Tis as easy to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our father's
graves;

Worshippers of light ancestral make the present
light a crime;—

Was the Mayflower launched by cowards, steered
by men behind their time?

Turn those tracks toward Past or Future, that
makes Plymouth Rock sublime?

They were men of present valor, stalwart old
iconoclasts,

Unconvinced by axe or gibbet that all virtue was
the Past's;

But we make their truth our falsehood, thinking
that hath made us free,

Hoarding it in moldy parchments, while our
tender spirits flee

The rude grasp of that great Impulse which drove
them across the sea.

They have rights who dare maintain them; we
are traitors to our sires,

Smothering in their holy ashes Freedom's new-
lit alter fires;

Shall we make their creed our jailer? Shall we
in our haste to slay,

From the tombs of the old prophets steel the
funeral lamps away

To light up the martyr-fagots round the prophets
of today?

New occasions teach new duties; Time makes
ancient good uncouth;

They must upward still and onward, who would
keep abreast of Truth;

Lo, before us gleam her camp-fires! we ourselves
must Pilgrims be,

Launch our Mayflower, and steer boldly through
the desperate winter sea,

Nor attempt the Future's portal with the Past's
blood-rusted key.



Contributed Articles



The Oath the Bond of Society

W. J. COLEMAN

Society rests on confidence. The confidence of husband in wife and of wife in husband, of parents in children and of children in parents, form the bond of the family. Faith, which is another word for confidence, is the bond of life in the church, faith in one another and faith in Christ. Loyalty which is the bond of the state is largely confidence, the confidence which we have in our country, our government, our people, our destiny and our God. Business rests on confidence. Most business is done on credit and credit is confidence. When credit is not given, business stops and panic comes. Society in its every part rests on confidence.

Confidence in turn rests on truthfulness. He who trusts one who is not trustworthy is deceived and confidence is at an end. Confidence in that which is false is like the broken reed that pierces the hand that leans on it. Confidence is said to be a plant of slow growth for it takes time for one to build up a reputation for truthfulness. All untruthfulness tends to break the bonds of society, for society rests on confidence and confidence draws back from untruthfulness. The man who trusts the promises of those who do not pay is headed for failure and failure is the break down of society.

How shall we bind men to truthfulness? If society is to live, we must have confidence. If confidence is to live, we must have truthfulness. If truthfulness is to live we must have something to make and keep men truthful. Here we come to the heart of things. Here we come to religion. Here we must come to God. How shall we execute a mortgage on a man's soul so that we shall engage his heart to truth? How shall we bring his religion, his conscience within him, his belief in the unseen, his hope of future happiness, to sustain his truthfulness? How shall we bind a man before his God and in God's sight, through his love of God and his fear of God, to do right and stand by his work?

The means devised to this end, the means used in all times, in all places and by all peoples to accomplish this, is the oath. Nor is the oath merely a device of man. The oath in varying forms and the act of swearing, are mentioned in the Word of God nearly three hundred times. God himself has used the oath to confirm the faith of his people in his promises and because he could swear by no greater, he swear by himself. "For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of His counsel, interposed with an oath."

THE NATURE OF AN OATH

We may see the binding quality of an oath, its fitness for its purpose to hold men to the truth, if we study its character.

1. *The oath is a religious confession.* It first confesses that there is a God. An oath reaches a climax in the appeal to God. "So help me God." "As I shall answer to God at the great day". He that swears must believe that there is a God, and that he is a personal God who knows all things past and future, a righteous God, requiring every one to keep his word, a God who cannot lie and who hates a lie. Then he must be the God of providence who provides a reward for those who keep their oath and who punishes the false. Finally he must be the Almighty who is able to deal with the greatest as well as the smallest offender and the Judge who will at the last great day bring every one to the bar of justice. There is much of religion in an oath. the existence, the personality, the omniscience, the justice, the providence, the power and judgment of God. Lacking any one of these characteristics, an oath lacks something vital to its real nature. All these qualities are religious and all essential. An oath is a great religious confession.

We can see here why an atheist cannot take an oath. We can see when a heathen comes up to swear why inquiry has to be made what God he believes in and with what appeal he will swear. We can see why the appeal to God was left out of the oath to be taken by the President of the United States when he enters on the execution of his office. A later provision of the Constitution of the United States lays down this prohibition, "but no religious test shall ever be required as a qualification to any office or public trust under the United States". An oath is a religious confession and the requirement of an oath would have been a "religious test" and so unconstitutional.

2. *The oath is an act of worship to God.* The ascription of all these attributes to God with an appeal to Him that they all be put and kept in exercise, is an act of worship. No more honorable appeal could be made to Him. A profane oath is forbidden in the Bible. One of the Commandments forbids profanity and threatens God's judgment upon it. But the devout and solemn appeal to God for his help and an expression of reverence for his righteous judgment is worship. This is required in several passages. "Thou shalt fear Jehovah thy God; him shalt thou serve; and to him shalt thou cleave, and by his name shalt thou swear".

We can see here with what reverence the oath should be administered and sworn. Lack of reverence here is profanity. A careless irreverent oath verges upon blasphemy.

3. *The oath is a covenant with God.* This covenant is an agreement that the man will tell the truth, or keep his promise on his side, and an implied agreement that God will aid him to keep faith, or will punish him if he does not. It is a contract with a reward and a penalty. The judg-

ment of God is certain, one way or the other. If the oath be to do what is right in itself, a man must keep it, "though to his hurt he swear". If it be to do wrong, it is not binding, for it is no oath. God will not enter into a covenant with a man to aid him in doing wrong. It is never right to do wrong, and no oath can sanctify it. The sin of an oath to do wrong is in taking, not in breaking it. We can see from this view of an oath why profane oaths, secret oaths, oaths of faithfulness to some unworthy unscriptural organizations, are not binding. God will not be a party to them. They propose a covenant into which he will not enter.

THE PURPOSE OF AN OATH

Having considered the character of an oath, let us look at the applications to be made of it. These are two, one relating to the past, the other to the future. The application to the past is the bearing of testimony concerning what has taken place. All trials, the dispensation of justice, depend on testimony. If we can get at the facts, the decision of the courts is not generally very difficult to reach, but how shall we be sure that witnesses are telling the truth. Sometimes when witnesses contradict each other, we may be fairly sure that they are not. The constant complaint of courts is that witnesses cannot be believed. But every witness is sworn to tell the truth, the whole truth, and nothing but the truth, as he shall answer to God at the great day.

Yet it is wonderful what is brought out under oath. The great effort of lawyers is to get certain persons on the witness stand and under oath. The lavish expenditures made in behalf of senatorial candidates in the Pennsylvania primary of 1926 came out under oath. Two greatly desired witnesses in the Teapot Dome oil cases are in exile somewhere in Europe to avoid being put on the stand under oath. Any man under trial has the right to compel witnesses to be present and to testify under oath. Everything depends on testimony and testimony depends on the oath.

The second use of the oath is with regard to the future and mainly concerns faithfulness in office. The inauguration of any officer into his office is his taking the oath to keep the law. Each office has its law and each officer is sworn to observe the law. Art. 8, Par. 3, of the Constitution of the United States is as follows: "The senators and representatives before mentioned, and the members of the several State Legislatures, and all executives and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution". The oath is common to all officers.

It would be a great reformation in this country, if every officer would keep his official oath. But in many cases men feel free from their oath, if the law is unpopular in their district. They feel under obligation to keep their oath only when it is convenient. But the unpopularity of the law in no way absolves them from the obligation to keep their oath and enforce the law. The official who does not keep his oath in enforcing the law is a per-

jurer as certainly as the witness who swears to a falsehood. This applies to all officials from the highest to the lowest. The only escape from the obligation is to resign the office and open the way to some one who will keep his oath.

When von Hindenburg, now nearly eighty years of age, was elected President of the German Republic, it was feared that he would use his high office to turn the Republic over to the monarchists, but to their great disappointment, he is keeping his oath and the Republic is safe in his hands. It would be well if all men in high place were as faithful to their oath as the old German general. Multitudes of men hate the Prohibition Amendment to the Constitution of the United States and are doing what they can against it, but we have yet to hear of one who so regards his oath as to be unwilling to swear to support it including this Amendment. Do they make a mental reservation? Do they have no idea of the meaning and obligation of an oath?

What shall we say of those who take the name of God in vain? What of the profane swearer? It seems a sin of more guilt and less satisfaction than any other we can think of. It is wanton blasphemy. It is little wonder that an oath to tell the truth, or to enforce law is lightly regarded when an oath is used for one's pleasure, or to give emphasis to his anger or vexation.

This is a place where religion comes in contact with government and where justice and law are helpless without religion. A man who fears God will keep his oath and will inspire the confidence on which society rests. What will or can do this but religion?

And the government makes constant appeal to religion. Every time an alien is naturalized, a soldier is mustered in, a return of property is made, a witness is put on the stand, or an officer is inducted into office, an oath is required and an oath is a religious confession, an act of worship and a covenant with God. How is it possible to say under such requirement that the government has nothing to do with religion?

We may see here the necessity that the Bible should have a place in our public schools. The schools are provided to train men to be good citizens. Every citizen may be called to take an oath and many citizens are often called on and required by the government to do so. Is it not a plain necessity that in the government schools instruction be given to enable citizens to meet intelligently the requirements of the government? The government requires of its citizens to take an oath and as often as it does so it requires them to make a religious confession, worship God and enter into a covenant with him.

How shall we, each one of us, do what we can to lead men to understand the nature of an oath and when it is taken to take it reverently with a deep sense of its binding obligation?

One thing that might well be done is to give proper instruction from the pulpit. How many preachers have even once taken the oath for a Sabbath morning theme? And there is no lack of texts. God himself is repre-

sented in the Bible more than sixty times as having sworn an oath. It is an untrodden field of discussion. Many might write for the press on this subject. Few papers would decline an article on such a subject. No one defends profanity.

Christ or Chaos

R. C. WYLIE

If the National Reform program could be put into effective operation in the realm of political life it would seem like the regaining of at least a small section of Paradise. That program is definite, comprehensive, and Biblical. It proposes nothing unreasonable, unnecessary, or impossible. If there were only a controlling majority to unite and to function politically the desired reformation would soon be achieved. All good citizens already agree that something like the National Reform program ought to be put into operation, but the most of them are slow to enlist for a conflict with the forces of evil in national life. It is even difficult to arouse professional reformers to the necessity of "putting on the whole armour of God that they may wrestle successfully against the principalities, against the powers, against the world-rulers of this darkness, against spiritual wickedness in high places." The first step toward effective reform therefore is the recruiting of a reformation force thoroughly loyal to the claims of Jesus Christ as the reigning King. We must have Christ, or we will have chaos among the ranks of Reformers, just as truly as we must have Christ or we will have chaos in national life.

Most people have a very superficial knowledge of the deplorable condition of human society that calls for reform, and they know almost nothing of the erroneous mental processes that lie back of, and give form to, the false philosophies of life that wreck human society and plunge the world into chaos. It follows therefore that while most people realize that something ought to be done to prevent the collapse of existing civilizations, they do not know what it is. And when the real Christianizing of human society and of civil government is proposed as the only adequate remedy, they regard it as Utopian, impossible, and unnecessary.

Our present purpose is the presentation of an earnest appeal to those who have already begun to realize the necessity of fundamental reform, and especially to those who have enlisted in the campaign for bringing it about. This class of citizens already know that a state of lawlessness bordering on anarchy exists in certain sections and among certain elements of society. But the prevalence of anarchy in certain intellectual strata of society is not so well known. In the advocacy of political reformation we must of necessity ground our pleas upon the solid rock of political fundamentals. We believe that there are such fundamentals and that they should be correctly apprehended by the rank and file of American citizens, and that the government itself should be based upon them. But many of the recognized leaders of thought, professors in Colleges and Universities, writers of text-books,

as well as writers of popular magazine articles, have gone far astray, and are leading the mass of the people astray, concerning the moral and religious aspects of national life.

The class of people whom this article is intended primarily to reach already know all this in a general way, but not many of them know the fundamental error to which attention will now be called. Yet it is an error that is constantly given expression in text-books in Political Science, and practiced in almost every meeting of legislative bodies, as well as manifested in the daily practice of every violator of the moral law. This error which, if not checked, will work the ruin of men and nations, lies at the heart of the common doctrine usually called *sovereignty*. It is quite generally agreed that there must be authority somewhere in human society, because it is one chief safeguard against anarchy and chaos. But what will happen when there is chaos in the very realm where sovereign authority is supposed to reside and reign supreme? But that is the condition that prevails today. The truth is that unutterable confusion prevails in the whole realm of political thought. This confusion has been caused largely by the attacks of Sociologists and others on what is known as the "orthodox doctrine of political sovereignty." In the words of Professor Burgess that doctrine is the State's "original, absolute, unlimited, universal power over the individual subjects and over all associations of subjects." Another statement is given by Professor Garner. He says that the legal sovereign "is that determinate authority which is able to express in a legal formula the highest commands of the State, that power which can override the prescriptions of the divine law, the principles of morality, the mandates of public opinion, etc."

If this definition of the supreme authority of the State is to be accepted it follows that "the State can do no wrong," and this is actually maintained as a logical conclusion by Professor Burgess and others. When these theorists are told that there must be a limitation placed on what a state may do at least by the moral law, the answer is, that only the State itself can settle that matter. There is no power on earth that has authority to tell the State what boundaries upon its freedom to act are involved in the moral law. The State itself, acting as a sovereign power, determines whether or not, and to what extent, the moral law is binding in the political realm. Let us keep this fact in mind, for we will need to refer to it again.

The next thing for us to do that we may understand the chaotic condition now prevailing in the political realm, is to find out what sociologists have done to this theory of political sovereignty. The truth is, they utterly reject it. They regard it as an unreasonable theory. They think it utterly absurd. They have raised a great storm of opposition. Mutterings of the approaching storm were heard some years ago. The antagonistic forces have been gathering strength and boldness, and are now making their assaults with tremendous energy, and no small measure of success. Sociologists are no better at agreeing on systems of thought than any other class of people, but on one thing they are quite well united, and that one thing

is, that the old theory of political sovereignty is not true and must be abandoned. They hold that "the sovereignty of the State is in no sense a sanctified metaphysical power." All the qualities ascribed to it in the definitions given above are denied. Some even deny that it has any reality at all. It is denied that the State has had an existence from the beginning of history. It is held that more than nine-tenths of human history had passed before the State was evolved.

That word "evolved" plays a very important part in this controversy. Political Scientists and Sociologists stand on the same ground with respect to the origin of the State. They both hold that it is the product of evolution. But the old fashioned Political Scientists hold that in the evolutionary process sovereignty evolved at the same time and became located somewhere in the political body and took its seat on the throne. They do not undertake to tell us where it came from, but they assume that it exists because government can not get along without it. They also assume that it is absolutely unlimited, although they do not try to prove that it is. They simply give the authority of the State the name "Sovereignty," and anyone can go to the dictionary and prove from it that sovereignty is absolute, original unlimited. Unless it is all this it is not sovereignty. But the sociologist claims that this definition is not true of the authority of the State, and he maintains that he has completely wrecked the whole business of absolute authority. But what has he put in its place? Nothing that tends to promote order in human society. In fact he has made a wide-open door through which chaos and the floods of anarchy are rushing in.

What has sociology to say positively about authority in civil government? It holds not only that civil government is not that supreme power which we have been taught that it is, but that there are other institutions just as important, and some of them just as competent to rule as is the State. Sociology declares that human society with all the social groups that exist is the product of social evolution; that society itself is the first product; that it is much older than the State, and is even older than the family; that all other social bodies, such as secret orders, labor unions, corporations of all kinds, are all the product of evolution, and for many people they are of vastly more use than the State itself. But Sociologists go still further. They deny that the State is the only institution that has a right to exercise authority by the use of force. They admit that force must sometimes be used, but they hold that instead of the State being the only institution having the right to enact and enforce law, this prerogative should be distributed among the most important of these multitudinous associations. Many of them claim that they have already routed the advocates of the old theory, and in gathering up what they hold to be the legitimate fruits of their victory, they proceed to use force through their labor unions and other associations, and to set at defiance the civil authorities and deny their right to exist. Whether the prevalent lawlessness is the conscious product of this modern sociological theory it would be difficult to say. But it is evidently a development along the same line and a fruit of the same method of theorizing.

We are now face to face with the problem suggested by the title of this article. What will we have: Christ, or Chaos? We already have a taste of chaos, and the old-time Political scientists do not know what to do about it. An article in the current issue of a leading Political Science Journal, after showing that Political Science is now at the crossroads, undertakes to show how the ground lost in the controversy may be regained and the day saved for political science itself and for orderly civil government. But the remedy proposed is not sufficient. It seems to proceed on the basis of nearly all political writings of our day, namely, that religion has no place in the political realm. Something more must be done than is proposed by any school of political thought or political party.

Is not this the day of opportunity for the National Reform Association? Do we need spend time discussing the question what to do next with political chaos just ahead of us? We have been in the field of reform for sixty-four years. Our principles which present the only known remedy for national ills were well thought out at the beginning of our career, and they need no revision. In this crisis period of our civilization what is necessary is to point out the evils that threaten our nation's life and to insist on the application of the remedy.

Early in the history of our movement the Christian Amendment to the National Constitution was urged because it would place a moral limit to the authority of civil government and prevent immoral legislation. It was then seen that this claim of unlimited sovereignty was false and ruinous. But the people would not heed. Now the sociologists are saying nearly the same thing, and proposing a remedy that would wreck government itself. The National Reform Association proposes a remedy that is at once reasonable, democratic, Biblical.

Let us get a clear conception of the situation. The Political Scientists hold that the State is merely the product of evolution, and that absolute, unlimited Sovereignty evolved at the same time. Legislative bodies act on this theory. Sociologists agree that the State did thus originate, but they deny that any such thing as absolute, unlimited Sovereignty did thus originate. They hold that the State was not the first social body to spring up, and that a lot of other social bodies have been produced by evolution. They admit that authority is necessary to preserve order among men, but claim that it should not all be held and exercised by the State. Other bodies should be granted a portion of it. The National Reform Association now speaks, and declares that while there has been progress in human society, and improvement in forms of government, society, government, and authority are not the product of evolution. Society, nations, and government spring from the Creator of all things. There is no such thing as absolute, unlimited authority among men. All the authority men possess is delegated by God. That authority is delegated to human society and is limited by the grant itself and by the moral law. Society has no more authority than God gave it, and he gave no authority to disregard or violate the moral law which is

clearly revealed to mankind. It is a mistake to call this delegated authority by the term Sovereignty. God is the only Sovereign in the universe, and there is neither need or room for another.

Recall now the claim made by Political Scientists that the State itself is the only power that can decide authoritatively the question as to the submission of the State to the moral law, thus limiting its authority. Let us admit it. The individual likewise is the only person who can decide for himself how far he will be moral. The Gospel worker aims to persuade him to decide in favor of an upright life. In like manner the National Reform Association seeks to persuade the Nation to submit to the authority and law of Jesus Christ and to write this high purpose in the Supreme Law of the Land.

Religious Responsibility of the State

REV. B. E. P. PRUGH, D.D.

In the very beginning of this article we testify that we do not like the term "religion" as applied to Christianity, because it is so often used as its synonym. Christianity is a religion, but religion is not Christianity. As far back as we can remember we have heard the cry, "Keep your religion out of your politics." But the Christian has professed Christ to be his Lord, not in some things but in all things, and this includes his politics. In its origin the above slogan simply meant that members of the different Christian churches should not let their sectarian differences enter into their political activities.

Politics is the science which has to do with the administration of the affairs of State. As the term itself is derived from the Greek word for "citizen", generically, politics is supposed to look out for the best interests of the citizenship. To do this it must put moral problems first in consideration. In so far as it does not seek the best for the State it is either negligent or piratical; and sometimes we fear there are more pirates among so-called politicians than either patriots or neglecters or than of both combined. Surely if Christianity was ever anywhere needed, it is in the politics of today in America.

We are familiar with the appellation, "God of Nations," as indicating God's supremacy over nations. When, as a nation, we have been brought face to face with calamity we have been ready to appeal to Him for national deliverance. This should be with shame-facedness, if in the time of prosperity we have not nationally brought Him our praise and sought to obey His laws. It is forgot too often that God holds associations of men responsible for their united actions just as He holds the individual responsible for his individual acts, and this whether the association be a corporation for the transaction of what we call business or whether it be in the political capacity of City, State or Nation. Never was there a time when men more needed to be reminded of this than today. The politics of today are almost wholly

a denial of this. To the average politician almost anything is right enough that will help to keep his party in power. The average man, indeed, has come to think of Christianity as wholly an individual matter concerning which the State is to have no concern and which has no application to its affairs. He imagines that the State or Nation, as such, should make no distinctions whatever between religions as false or true; that, in fact, they should have nothing whatever to say about Christianity and should treat Judaism, agnosticism, atheism, paganism, or any other false religions as equally true.

The claims of God in Jesus Christ are fundamental, not only because of His infinite goodness, but also because God in Christ is the Maker of all. Makership is *prima facie* evidence of ownership, and ownership carries with it the undoubted right to complete subjection to the owner's will. It is surprising that any man who has vowed allegiance and subjection to God should ever be found ready to surrender God's rights to His enemies. It is not strange that the enemy should demand neutrality between religions, but it is amazing for Christians to yield to such demand. No more serious problem confronts our Nation today than simply the taking care of the results that have already come upon us from hauling down the flag of the King at this demand. God will hold us no less guilty than He did Israel of old.

In the beginnings of our national life we acknowledged God as our Creator and appealed to Him to witness the rectitude of our intentions in severing ourselves from the Mother Country. It is to the white-steepled churches of New England and the other colonies that our Nation owes its being. We stretched out our arms of protection to the oppressed of all lands and welcomed them to asylum here. It comes with poor grace from any such to demand of us who have thus received them that we remove the Bible, for example, from our public schools because they, forsooth, may have a different religion. Unknowingly, they are trying to pull down upon their own heads the house that protects and shelters them. On the other hand, the State is under obligation to let men of all creeds know about the true God, and especially to see to it that its wards, the children of all its citizens, regardless of their creeds, are taught not only that there is a God but that they are under obligation to obey Him. The State dare not permit the atheist, for example, to keep his children in ignorance of these fundamental truths, except at its own peril. God has warned and testified. Note that in 1924, in the city of Chicago, 55,000 boys and girls under 16 years of age passed through the hands of the police. Of these scarcely one in seven had ever heard of the ten commandments. It is said that more than 27,000,000 of the children of our land never go to church or Sabbath School. Deprived of all opportunity to learn of their obligation to God, it is not surprising that crime committed by the young has increased so amazingly. It is said that the majority of confined criminals today are under 22 years of age. The State owed it to them to teach them the fundamentals of

responsibility to God and failed to do so. The harvest of neglect must be reaped.

In all this we are not arguing for a state church or the union of church and state in any way. We believe in the absolute separation of church and state, but that is a very different thing from the divorcement of Christianity from the state. The State has no right to distinguish between Presbyterians and Methodists or Baptists, or any other sect that takes its life from the Bible; but as compelled to answer for its deeds to the God of Nations it is under obligation to see to it that the fundamentals upon which all these agree, known as Christianity, are brought to the knowledge of all its wards. It is not the State's right to compel a man to become a Christian, but it is its duty to let all men know that they are subject to God and that He is supreme.



governing character on merely secular knowledge and physical training. "What fools these mortals be."

The National Reform Association ought to act on the 4 A's like a light trap on crop destroying insects. While they are flying at it they are not destroying future citizens.

I had a patch of ground planted to potatoes this year. They did not do well and what did grow were scabby. I'll have to change the crop there and put in clover until I get rid of the soil infection. I often wish there was some such method of getting rid of the cultural infection of rationalism, and secularism in our Christian churches and nation.

Companionate marriage and falsehood seem perfectly natural on the stock of atheism but they are a fungus parasite on Christianity.

A well balanced fertilizer that gives nitrate, potash, phosphates and lime, in the right proportion, is becoming more and more popular, but in education our leaders are still trying to leave out religion and morality, and keep up self-

I walked under a great tree today, just after a storm and found the ground covered with small dead branches. It made me think of recent census reports which show the dying of small denominations. It's nature's way, but neither led me to the conclusion that tree and church should be reduced to a single stick. That is the way to make a club, or a battering ram, but not to get the fruit of saved souls and godly lives.

EDITORIAL

The Leopard's Spots

Americans are notorious for short memory in political matters. If a public servant can survive condemnation for a year, time wipes out the score against him, unless his party turns him down. Memory of conditions and causes is but little longer. This short memory has given us the reputation of vacillation and an utter lack of continuity and consistency in public policies. It is this national characteristic which constitutes the chief danger to prohibition today. The generation which knew the American saloon will never consent to its coming back. They know equally well that the volume of trade carried on by the saloon can never be brought back and legalized without restoring the sales end of it in some form. This picture of what the saloon was, should be kept before the coming generation with an explanatory sub title, "Lest we forget, Lest we forget."

About thirty years ago, the writer of these lines was commissioned both by the Illinois Christian Endeavor Union and the Presbyterian Synod of Illinois to prepare some material for use in the prohibition war, as it was then being carried on. He at once went on the subscription list of three liquor trade papers, "The Brewer's Journal," "The Wine and Spirit Gazette" and the "Champion of Fair Play," which was the organ of the saloons of Chicago. This picture of the saloon and the trade is what they themselves drew. When men in any unethical cause quarrel among themselves the truth is pretty sure to come out; and the three branches of the trade did quarrel.

One of the most frequent assertions today is that the bootleg trade equals or surpasses the old legalized trade. Well, here is a headline from the Champion of Fair Play in 1900.

"Twenty-two Miles of Saloon Frontage in Chicago Today, every foot of which pays taxes to the city."

This, of course, did not include the breweries. At that time there were 6,341 licensed places and 2,071 known speakeasies. The latter mostly vice resorts, fences and billiard halls which paid graft instead of license. Bad as it may be under Big Bill, Chicago has no such trade as that today.

In 1919 the Brewers Annual carried an article on the extent of the beer trade stating that it used the produce of 7,500,000 acres of barley and about 40,000 acres of hops. The statistics for that year were 1,800,000,000 gallons of beer, 180,000,000 gallons of distilled liquor and 33,000,000 gallons of wine. We all know that there is illicit manufacture and sale today, but no one but a fool, an ignoramus or a liquor propagandist would assert that there is any such volume of trade today. It does not reach the distilled liquor mark of that day, let alone the beer and wine.

Another common assertion today is, that it is poisoned booze that is killing

the people. "In the good old days of the saloon, when it was possible to get good liquor it was not so."

Well, take this from the Wine and Spirit Gazette, in 1900.

"Why do our brewers not drink beer? Can it be because they know the component parts of the beer they make? On this point it is proper to call attention to a circular recently received at our office from the E. Berghansen Chemical Co. of Cincinnati, Ohio, which affords a glimpse of the secret operations in some of our breweries. This circular announces that the E. B. C. Co. are the makers of bi-sulphite of lime, bi-sulphide of soda, beer coloring, salicylic acid and kalium-meta-sulphite as "preservatives for beer."

Or take this from the Liquor Trades Review of 1900.

"It is considered and understood that all beer brewed in New York as well as in most states, would not pass muster under a pure beer law, and if brewed in some parts of Germany would land the brewers in jail."

We remember distinctly, though unfortunately the clipping has not survived, a description by a brewer of the place of manufacture of a certain brand of whiskey. It was a fourteen foot square cellar, where alcohol was chemically treated, watered, and colored and sold, as genuine aged in the wood whiskey, to the trade.

The present day moonshiners are simply carrying on as they learned to do under the old licensed trade. The leopard has not changed his spots. He is simply trying to capitalize them today. It is also charged today, that prohibition is corrupting the morals of government officials and thus ruining the country. Read this from the trade organ, "South West," 1899.

"It is a sad reflection on the times, but it is true nevertheless, that money is about the only thing that talks forcefully and entertainingly these days. It entertains the lawyer, enthruses the lobbyist and jollies the newspaper published, until he can scarcely restrain himself. Especially sweet and attractive to the ear of the average legislator, is jingling money's soft and dulcet voice. The distillers of the country recognize this fact. They are going after a reduction to .70 of the \$1.10 whiskey tax. They have raised a fund of \$20,000 to be devoted to this purpose."

Old letters are often interesting. Note the date on this one.

Detroit, Mich., Jan. 16, 1899.

Col. August Goebel,
Goebel Brewing Co., City.

Dear Sir: In accordance with your kind offer, will you please ship one barrel of quart bottles of beer to Mose Parshalsky, seargent at arms of the Senate. This is for use of the Senate Bar, which is maintained on the quiet in the Seargeant-at-Arms' room. Also, two cases of pints to W. D. Kelly, 218 Capitol Ave. One case of pints to Jno. R. Gordon, 602 Ottawa St. These are all members and men I am counting on to help me out. I would suggest to some of the other brewers that they offer to do something in this line. I am already besieged by members, requesting supplies. They know there is no money this year, so they think they ought to have booze. All is a robber game, but I don't see how we can get out of it.

Yours Respectfully,
Lew J. Burch.

That was a bad year and money was scarce, but hear it clink in this one. The peculiar phraseology locates this transaction, during the Boer War. It was clipped from the Champion of Fair Play and gives one of their sample fair plays.

"The Clark local option bill which has been before the Ohio legislature for some weeks was finally defeated by a majority of one. The bill passed the House, and all the energy of the liquor trade has been concentrated on the Senate, to secure its defeat.

The officers of the Ohio State Liquor League became discouraged. Count as best they could, they could see nothing before them but defeat by two votes. National President John F. Weiss, who lives in Canton, Ohio, appealed to his brother officers of the National Association. He was promptly answered by that gallant soldier in the cause of personal liberty, Senator Schweickhardt, who from his kopje in Central Park, St. Louis, brought his Long Tom into position and fired a few effective shots into the enemy's camp. A few well directed shots were fired from Illinois; and Kentucky did some fancy shooting with marked effect; and the result was that by Tuesday evening the prospects of success were brighter, and when the vote was taken Wednesday, the Bill was defeated."

That last vote cost them \$20,000. Those "shots" amounted to \$50,000. This is the picture of separate states fighting a national organization. Yet it is this condition that Nicholas Murray Butler, Al Smith, Governor Richie and Teddy Edwards are having either the effrontery or the asininity to ask the country to go back to. This old note book has several more pages along that line, but we must pass on.

But, they will say, there is one thing you must admit prohibition has changed, that is a law abiding, tax-paying business to bootlegging. Prohibition has created the bootlegger. Two things this old book shows. There were as many bootleggers then as now, and the liquor trade never was a law abiding business.

At the hearing on the Raines Law in 1916, Morris Tekulsky, President of the New York Liquor Dealers Association said:

There are more unlicensed places in the city of New York, than there are licensed."

Senator Raines fixed the number in his report between 4,000 and 5,000. We doubt if there are more now. At that same time there was in Pennsylvania a discrepancy between the Brook's Law licenses and the Federal permits of 37,000. Allowing 5,000 of these, (a liberal estimate,) for duplications and transfers, you have 32,000 bootleggers for Pennsylvania.

In an investigation about that time in Philadelphia, it was shown that there were 1,600 retail licensed hotels and 1,012 un-licensed joints. At that hearing, Richard Patterson, President of the Pennsylvania Liquor Dealers Association, declared that there were 6,000 bootleggers in Philadelphia. This indicates that in that city nearly 5,000 were protected even from Federal interference.

It is extremely doubtful if there are as many now the country over. The saloon was just like a dilapidated barn, a cover for the rats. Now, they are without that cover.

The talk of a law abiding trade which lawfully supplied the demand for liquor, is what our high school youngsters today call the "big bunk." Here is a sample.

"We desire to inform the New Voice that we do not consider sale of liquor on Sunday a crime."

Wine and Spirit Gazette.

Senator George W. Plunkett, a Tammany man from the 17th District, New York City, was asked what he thought of the "pure beer legislation" He said, "I am against pure beer. Its all a humbug." The people be..... I stand with the brewers who are fighting pure beer legislation.

Wine and Spirit Gazette.

"The saloon keeper does not concern himself with restrictions, proposed or about to be placed upon the liquor traffic. He may by a judicious expenditure of a little money, dodge the requirements of the law, without fear of molestation."

B. F. Tully, in Wine and Spirit Gazette

We might multiply these, but we who remember the open saloon, know that a law abiding saloon keeper, was like J. Whitcomb Riley's "Squidgicum Squees that swaller themselves," there wasn't any such creature.

One final note from this old book, and we stop for this time. The liquor trade and its friends are making a great hulla-baloo about snoopers, spying, infringement of the rights of citizens and all other expressions that will reflect unfavorably on detective work and might possibly win some cheap sympathy for them. In 1900 the New York Liquor Trades Review, carried this:

"Nothing is more ominous in this direction, than the seeming successful inauguration of the spy system. A system which has been universally condemned by public sentiment for years; yet there seems a growing sentiment tending toward justifying this once frowned upon practice, all of which works toward one end, and that is Prohibition."

This was their outcry against enforcing very lenient restrictive laws. Of course, this is an insult to public intelligence. They never complain against detective work where it is used to protect them, but only when employed against their own lawlessness. From these and many more that might be produced, it becomes evident that every evil thing that is charged against prohibition is simply a hold over from the legalized traffic of former days and is less prevalent now than then.

Suffice to say in closing, that not only has prohibition with all the imperfections of its enforcement reduced these social evils, but it in a greater or less degree, has fulfilled every promise it made of social improvement. But that is another story.

A Degrading Task

The champion back number magazine that comes to our desk, is the Fellowship of Freedom, the anti-Prohibition organ of England. As a purveyor of antiquated chestnuts, eighteenth century science, seventeenth century morals, sixteenth century applications of Scripture, fifteenth century political science and beer hall sociology, "it takes the cake," as our office boy would put it. But, of course, they do the best that can be done with a bad cause and we are rather sorry to see naturally bright minds compelled to work with such stuff. They must have to partake liberally of their inspirational goods, to endure the natural disgust of such minds, when compelled to stultify themselves. We have always been sorry for Senators Bruce and Edge and their like, because in order to play their game, they had to handle such intellectual rot. Of course, such men as Senator Edwards and his companion buffoon of Chicago, don't sense the filth of antiquated, decayed thought they handle and sympathy is wasted on them, as much as reason, science, religion, moral and political philosophy are. The only encouraging thing about this phenomena, in this country is, that the following which such men commands, is becoming less American and less Christian every day from the falling away of those elements, which have even a touch of Christian and American idealism in them. We suspect that the same thing is happening in Great Britain. Anyway, we are thoroughly convinced that prohibition is consistent Christianity, sound morality, strictly scientific, correct political philosophy and generally just common sense; and we are just as thoroughly convinced that the defense of "The Trade," is just as degrading a task as was the defense of slave trade, or as is the defense of the trade in women or opium today.

Again we reiterate, we are profoundly sorry for any naturally bright and sensitive mind which is compelled to model its ideals from barn yard filth or sewer slime. They must be in close circumstances to endure it.



Devotional Page



The Folly of Suppressing the Prophet

Present day preachers and politicians, as well as statesmen might very profitably make a thorough study of the book of the prophet Jeremiah from the view point of his relation to the political affairs of his day, and apply the lessons of that book to the present day policies of the government of these United States. Let us look at two or three of the simple passages in which the book abounds.

JEREMIAH 7:1-7

The word that came to Jeremiah from Jehovah, saying, Stand in the gate of Jehovah's house and proclaim there this word, and say, Hear the word of Jehovah, all ye of Judah that enter in at these gates to worship Jehovah. Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor; if ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore.

As long as Jeremiah confined himself to denouncing sin, no one seemed to have molested him, to any serious extent; it evidently did not heighten his popularity, but they endured him. As soon as he began to advocate a national policy which ran counter to the ideas and desires of their intense nationalism, this is what happened.

JEREMIAH 19:14 20:2

Then came Jeremiah from Topheth, whither Jehovah had sent him to prophesy; and he had stood in the court of Jehovah's house, and said to the people: Thus saith Jehovah of hosts, the God of Israel, Behold I will bring upon this city and upon all its towns all the evil that I have pronounced against it; because they have made their neck stiff, that they may not hear my words. Now Pashur, the son of Immer the priest, who was chief officer of the house of Jehovah, heard Jeremiah prophesying these things. Then Pashur smote Jeremiah the prophet and put him in the stocks that were in the upper gate of Benjamin, which was in the house of Jehovah.

The priests were the first to pounce upon him and they kept up their persecution until Nebuchadnezzar's army put an end to it. Popular, self appointed prophets were not wanting to denounce him.

JEREMIAH 28:1-9 and 15-17

And it came to pass in the same year, in the beginning of the reign of Zedekiah, king of Judah, in the fourth year, in the fifth month, that Hananiah, the son of Azzur, the prophet, who was of Gibeon, spake unto me in the house of Jehovah, in the presence of the priests and of all the people, saying, Thus speaketh Jehovah of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of Jehovah's house, that Nebuchadnezzar, king of Babylon, took away from this place, and carried to Babylon: and I will bring again to this place Jeconiah, the son of Jehoiakim, king of Judah, with all the captives of Judah, that went to Babylon, saith Jehovah; for I will break the yoke of the king of Babylon. Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of Jehovah, even the prophet Jeremiah said, Amen: Jehovah do so; Jehovah perform thy words which thou hast prophesied, to bring again the vessels of Jehovah's house, and all of them of the captivity, from Babylon unto this place. Nevertheless hear thou now this word which I speak in thine ears, and in the ears of all the people: The prophets that have been before me and before thee of old, prophesied against many countries, and against great kingdoms, of war, and of pestilence and of evil. The prophet that prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent him. *** Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah: Jehovah hath not sent thee; but thou makest these people to trust in a lie. Therefore, saith Jehovah, Behold I will send thee away from off the face of the earth: this year

thou shalt die, because thou hast spoken rebellion against Jehovah. So Hananiah the prophet died the same year in the seventh month.

The army took up this persecution and we read,

JEREMIAH 37:11-15

And it came to pass that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to receive his portion there in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah the prophet, saying, Thou art falling away to the Chaldeans. Then said Jeremiah, It is false; I am not falling away to the Chaldeans. But he hearkened not to him; so Irijah laid hold on Jeremiah, and brought him to the princes. And the princes were wroth with Jeremiah, and smote him, and put him in prison, in the house of Johnathan the scribe; for they had made that the prison.

Yet all of the words of Jeremiah came true and he was the only real statesman in the city of Jerusalem. Nebuchadnezzar, appreciating his wisdom left him with the remnant of the people after the destruction of the city.

Now, what has all this to do with us today in the United States? Ten years ago, millions of mangled bodies and broken homes, desolated nations and starving peoples, disillusioned victors and despairing vanquished, all proclaimed clearly that war was the supreme folly of the race. It was seen to be utterly futile. Statesmen and economists declared that another war would destroy Christian civilization. Then the prophets of the Lord rose up and said, "The time has come to substitute reason, law and international co-operation for this folly. This is the way of the Lord, walk ye in it." Under the leadership of Woodrow Wilson, a policy was embodied in the League of Nations. The incurable war makers beat it smaller than he hoped for. It was not what he wanted, but was the best he could get.

While the discussion as to whether we should adhere to this policy was in progress, I found myself travelling one day between Philadelphia and Atlantic City in company with a distinguished jurist. He said, "I have noticed lately, that while the clergy and ecclesiastical organizations are solid for the League, the laity are falling away. What does it mean?" I replied, "It means that God's ordained servants are sticking to the idealism of the Bible, but that the War Department and the backward looking politicians have gotten the ears of the people." He answered facetiously, "That will be rather hard on the preachers in the future." My rejoinder was, "It will be harder on the politicians and the people if they preserve the old war system." Nothing has caused any variation or modification of that conviction since. The breach between the religious leaders and the rank and file of the people has become wider; the government heeding this majority has again launched upon a course of development of armaments, especially the most offensive form of armament, the navy. It has turned its back upon every bit of permanent, constructive peace machinery. The insatiable professionalism of the war makers, seems to be having its own way.

The first steps of persecution have begun. Men and churches who dare to speak against this policy are branded as undesirable citizens and dangerous organizations. Doors are closed against them through the influence of organizations, fired by a narrow, rabid, behind the time nationalism, and even some reputed to be wise statesmen are taking a course as foolish as

that of Patrick Henry toward the Constitution. The United States today needs to learn the truth of John Stewart Blaikie's lines.

"Prophets are few, and these so few, O shame,
When they are here we vex with wordy wars,
Heap them with lies, grave their fair front with scars,
And lay them low in death, bleeding with blame
And gashed with rude reproach—but when the wise man dies,
Even fools begin to dream of being wise."

But where is this going to end? God only knows. Will it result in another war? It may, for the people don't seem to have had enough of it yet and there are many still obsessed with the idea that it was after all a profitable bit of work for the United States. What are we going to do about it? What will the clergy and the churches do? Will they eat their words and go along and when the war comes, find some way to justify it? We don't know. But we do know that war is an alien force in the Kingdom of Christ; that God has pronounced a curse on the war makers, and their sin will find them out; and we know that whether we are branded as undesirable citizens, or worse yet, that the blessing of God is promised to the peace-makers and we lift up our voices against carrying the old narrow nationalism into the future; against all policy of competitive armament and militarization of our schools and the constant waste of untold millions even billions upon armaments, that would be useless junk had we the faith to adventure on the path of peace. And while denouncing these backward looking measures we will console ourselves with Lowell's words,

"Turned those tracks toward past or future,
That made Plymouth Rock sublime?"

We shall not stop singing:

PSALM 27

The Lord is my light and my salvation
Whom shall I fear?
The Lord is the strength of my life
Of whom shall I be afraid?

Though an host should encamp against me
My heart shall not fear,
Though war should rise against me,
Even then will I be confident.

For in the day of trouble
He will keep me secretly in his pavilion,
In the covert of his tabernacle
He will hide me.
Wait for the Lord;
Be strong and let thine heart take courage;
Yea, wait thou for the Lord.

HYMN

Crown Him with many crowns,
The Lamb upon His throne;
Hark how the heavenly anthem drowns
All music but its own.
Awake my soul and sing
Of Him who died for thee.
And hail Him as thy matchless King,
Through all eternity.

Crown Him, the Lord of Peace,
Whose power a scepter sways,
From pole to pole, that wars may cease
Absorbed in prayer and praise.
His reign shall know no end,
And 'round his pierced feet,
Fair flowers of Paradise extend.
Their fragrance ever sweet.

Matthew Bridges

PRAYER

We believe, O Lord God, that it is Thy will that the nations should sit together in reason under the shadow of Thy throne and labor together for humanity, instead of fighting for individual advantage. Help us who have seen the vision through Thy word to be obedient to it. Let Thy blessing rest upon every effort to substitute reason for force and law for the arbitrament of arms. Give us as a nation the courage to adventure in this way, and give up every kind of armament that would enable us to attack our neighbor and in peace and justice and good will, to trust Thee and serve mankind. Amen.

From the Workers

Mrs. Shepard's Letter

We are writing from sunny Florida, and oh, how lovely it is again after the short cold snap we had recently.

We are celebrating "Know Florida Week," sponsored by the State Chamber of Commerce. Proper observance of the week should consist of acquiring a better and more accurate knowledge of the state, what it contains, what it offers, what it produces and what its future promises. The lack of information on the part of the average Floridian of the history, resources and advantages of the state, is amazing.

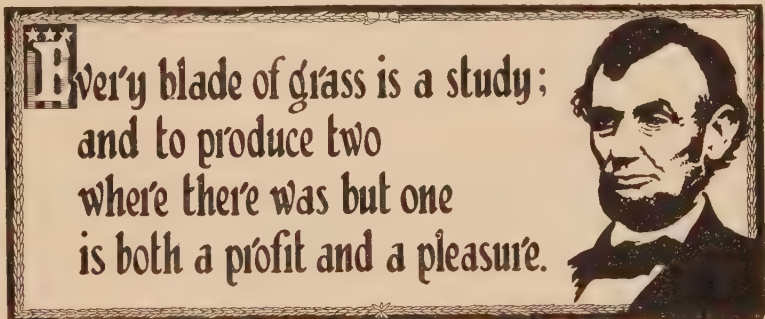
We are *doing our part* by contributing *some knowledge* as to the growth of Mormonism in Florida; telling the people who assemble in our meetings, of the insidious work of Mormon elders and the so-called "lady missionaries," and the number of churches of Latter Day Saints in the state; of their location; where they are planning to build other churches; how they start their work through street meetings; how many Mormon Bibles they have sold to the unwary, and above all other information, we are giving a resume of their dangerous teachings, so we feel we are adding our part in the "Know Florida Week."

En route from New York City to Florida, it was my privilege to attend a Mormon service in Columbia, S. C. As I was not speaking there, the elders were not aware of my presence in the city, and no one seemed to recognize me. I was not surprised to see most of the hearers go to sleep, as the address was so very poor and uninteresting. The speaker closed with this testimony: "I believe in the divinity of Jesus Christ, and I also *believe in the divine mission of Joseph Smith*, who in the latter days revealed Jesus Christ and the Restored Gospel to the world." He spoke for one hour and never *once* used the Bible, but continually spoke from the "Book of Mormon." Have enjoyed an article called "Complete Marriage and Mutilated Marriage," written by B. H. Roberts, an Elder in the Mormon Church, whom my readers will recall, was expelled from Congress some years ago, because he acknowledged in the House of Representatives, that he was proud of his polygamy. He has been called upon to write on "Companionate Marriage," after an address given by Judge Ben Lindsey, in the Salt Lake Theater, and one can readily get the viewpoint of this noted polygamist and his attack on this system. He says that "companionate marriage makes mate hunting a *continuous performance*; and institutes practically a *free love* regime to the confusion of all family life and the destruction of civilization." Companionate marriage, is, in a way, to my thinking, *progressive polygamy*; the only difference is, that in polygamy the good Mormon is taught "to be fruitful and multiply and replenish the earth and subdue it and have dominion;" and that last phrase, "have dominion," is the thing that is magnified in the brain of the Mormon youth. *Dominion is his goal*. Elder Roberts feels that companionate marriage will be a failure in the Mormon Church, for he says,

"While I know the membership of the Church of the Latter Day Saints are not immune from the invasions of this pestiferous program, yet I am sure, not many will accept it. Members of the Church of Latter Day Saints, have been taught to accept their moral duties as rising from the Divine Law through revelations from God; (and we all know *that law* to be the revelation of polygamy, Section 132 of the Doctrine and Covenants), and so long as they adhere to that principle and the application of it, they will never be inclined to follow after the false leadership of companionate marriage with its attendant evils of mutilation of complete marriage by the prevention of offspring, easy divorce without reproach and therefore, frequent exchanges of partners in the matrimonial dance, to the breaking down of the morale of society. The Church of Latter Day Saints stands for full and complete marriage, celebrated in their secret temples; open to all the membership in good standing, celebrated by a covenant not only "until death doth them part," but "*for time and eternity.*"

We ask the prayers of all the readers of the *Christian Statesman*, as we carry the message of enlightenment into every section of our dear land. May the strong hold of Satan be broken, and may the day hasten when righteousness shall prevail and Jesus shall indeed be the King of Kings and Lord of Lords.

Work in the Negro Churches



The Department of Negro work under the National Reform Association, of which I have recently been made Director, is progressing favorably, in spite of difficulties usually encountered in launching a new work. The fall and winter campaign opened with a meeting in the Ebenezer Baptist Church, which is one of the largest in the Pittsburgh area, on October 2. By request of the pastor, Rev. T. J. King, I presided, and Rev. R. H. Martin gave an address on the "Three Great Bulwarks of American History." A congregation of from 750 to 800 listened attentively, after which the pastor made a few remarks commending our work to his people. I held another important service in the Trinity A. M. E. Church on Wylie Avenue. Rev. Geo. F. Williams, pastor, was attending the conference of his church in another city. I discussed the Bible in the morning and Christian Citizenship at the evening service.

On January 15, I spoke in the beautiful new Bethany Baptist Church to a congregation of about 500. The pastor, Rev. M. D. Gordon, received me with great courtesy and approval.

We have other meetings in prospect for the near future. This is a great field for educational work along the lines of the National Reform Association, among these 50 or 60,000 Negroes of Allegheny County, and so far, we have been greeted with large and enthusiastic congregations; and feel greatly encouraged.

J. RAMSEY CUTLER.

Dr. Carpenter's Letter

The tendency of the day seems to be to over emphasize the individual. His opinions, his rights, seem to take precedence over every thing else. This tendency to elevate the individual to a position above every other consideration is seen in several different phases.

It is most prominent perhaps in connection with prohibition. Personal liberty is a favorite argument of that group of individuals who place the gratification of appetite or the satisfying of greed for gain above every other consideration. No one would overlook the rights or importance of the individual but placing all due emphasis upon his rights or importance it seems to us that there are some things that loom far above the individual. Chief among these are society and the State. No man, if he be half reasonable, will assume that he has the right to live unto himself and for himself disregarding everyone and everything about him. If he will only try to comprehend his place and relation to things about him he will think of the effect of his individual act and efforts upon his posterity, his neighbors and his country.

This tendency toward supremacy of the individual is seen in other phases of life as well as in the fight against prohibition. The argument against the establishing of creeds and doctrines by the church is heard on nearly every hand. Let the individual decide for himself as to his creed and conduct. Their argument is, do away with all the established standards of the church and let each one establish his own standard.

Another phase of the supremacy of the individual is seen in the opposition to the establishing of the reading of the Bible in the public school by the authority of the State. We have heard over and over again from ministers, "Oh yes, we believe in the Bible but we are opposed to forcing it on the school. Let it be voluntary. If a very small minority objects we are utterly opposed to any law or any movement to deprive them of their individual rights."

It is a matter of history that in the past the Protestant church was responsible for the Bible in the school and now she is partially at least, reversing herself by aiding and abetting her enemies in keeping it out.

This same idea of catering to the individual and disregarding society is also heard in reference to our Sabbath law. The writer very recently heard two Protestant ministers say that if they were making the law or had any authority in the making of the law that they would utterly disregard any law that restricted in any way the individual in his way of Sabbath observ-

ance. In other words they would let every man do what was right in his own eyes without any restraint whatever in reference to keeping the Sabbath day.

Bible Campaigns in Michigan and West Virginia

W. S. FLEMING

Aggressive campaigns are being waged at the present moment in Michigan and West Virginia for laws to put the Bible back into daily use in every public school in the state.

During November, I was up in the thumb of Michigan north of Detroit, and gave addresses in quite a number of towns and cities. It was just a bit difficult to get openings, for the pastors seemed to be making the month of November a revival meeting month, at least many of them were. For this reason quite a number of the towns had to be passed up for the present.

But I found a uniformity of interest that was very encouraging. Everybody recognizes the appalling crime situation over the country. Michigan is no worse than many other states, much better in fact than many, and yet everybody in Michigan feels that something must be done to check the tide of crime. The crime situation and how to check it was the big question before their state legislature last winter. The situation in Detroit is well known to be especially bad. That marvelous city is now said to be one of the most criminal cities in the country, and Michigan citizens as a rule do not like the reputation that it gives the state.

Thus it was that when I presented as a solution of the crime situation the return of the Bible and the religious element to public education, the people listened thoughtfully.

There were half a dozen bills before the state legislature last winter to provide the death penalty for murder, and all were pressed as a solution of the crime situation. But when I insisted that crime is a matter of character and that character cannot be transformed by hangmen's ropes and policemen's clubs, it was not hard to see the point. And when I took the position that character is a matter of child training and that if we would have a law abiding nation, we must train our boys and girls in the schools to be the kind of men and women we want them to be, then there was no doubt but that the thing I was driving at was a suggestion of vital value.

But it was an eye opener when I told them that for many years Michigan has kept a Bible by law in the cell of every convict in all three of her prisons, and that by law she hires ministers as chaplains and requires them by law to "attend to the spiritual wants of the convict and to give the convicts moral and religious instruction." Some of them also saw a vision when I told them that the boys and girls in their state reform schools have Bibles and are required to go to church and Sunday School and are regularly given moral and religious instruction. And it made them think hard when I suggested that it might be well for them to give their children a chance to become the right kind of men and

women by putting the Bible and the religious note into the schools, so that perhaps many of them would not have to go to prison or the reform school to receive moral guidance at the hands of the state. They saw the point when I told them that Bibles in the hands of school teachers will do more good for the state by far than Bibles in the hands of chaplains or ropes in the hands of hangmen.

When I told them of the bill before the legislature last winter to put the Bible into daily use in every school in the state, there was a feeling of satisfaction and of assurance of support when the bill came in at the next session of the legislature. When I told them that the only word spoken against the bill over the state last winter came from the school board of Detroit, the one city in the state that is giving the state a black eye criminally, there was often expressed the word that probably the ones who needed it most actually wanted it the least, and that doubtless the state, to save her own reputation, must put the Bible into the schools of her metropolis.

I found some pleasant facts. One member of the legislature told me that he did not hear a word in the legislature against the bill we had before the body last winter, that it was killed by just one little snag that unfortunately could not be foreseen and that could easily be avoided next time. Then I found numerous towns where the Bible was read every morning in every school room. In one town the school board passed a rule requiring the daily reading of a portion of the Book in every room. A day or two later one teacher said to the superintendent of schools, "I do not have to read the Bible in the schools if I do not want to, do I?" To which the Superintendent replied, "Not at all, you can surrender your contract to teach the school any day you please." There was no further trouble from that teacher, and she read the Bible properly too.

In another town, I learned that last year they had in the high school an elective Bible study class with 73 students, including Catholics and Jews in the class, and all were deeply interested. The Baptist pastor was the teacher and he told me the fact. This was a town of 1,500 people. In still another place, a superintendent told me that the year before they began reading the Bible and having devotions every morning in the high school. When they began the practice, he called the dozen Catholic boys and girls into the office and told them that if they wished they could be excused during the exercises. For a few mornings they remained away. But they soon came in and since have been among the most attentive listeners and most devoted participants.

Then I learned that in the city of Flint, where the Chevrolet auto is made, the Bible is read every morning in every school room. This is the 33d city of over 100,000 people of which I have a record in all of whose schools the Bible is read devotionally every morning. Flint is a rapidly growing town of 140,000. Citizens of Grand Rapids will have to take note and be encouraged in their campaign to get the Bible into daily use in every school.

I expect to spend some months in Michigan next summer, and have large faith that at the next session of their legislature the Book of Books will be put into all the schools of Michigan, and the children given as good a chance to be straight as have the convict to become straight.

West Virginia! Yes, I was there for two weeks, around Wheeling, inspecting things and getting the campaign started. This was just before the holidays. This fine state is a part of America, with the usual American situation regarding religion in the schools—the Bible formerly in all the schools—the Bible gradually pushed out of about all the schools—now a growing feeling that we must put the Bible back into the schools. The Bible actually already back into quite a number of the schools.

As usual one of the first places I went was to Moundsville, where the states prison is located. I had a good talk with the chaplain. As in other states, I found that when a man gets into prison in West Virginia, then the people want to get at the job of bringing him back morally. So they hire a minister as chaplain and turn him loose on the convicts. The chaplain buys Bibles at state expense for all the convicts. Every convict must go to church on Sunday whether he wants to or not. The chaplain does his best to get the inmates on their knees before God, and quite often succeeds. He told me of one specially sad situation. One convict was doomed to death for a nameless crime, to be hanged in the near future. The chaplain found this man in a receptive mood. He wanted a Bible and when it came he read it. A little later the man wanted to be baptized by immersion. There was no baptistry in the prison, and the chaplain was under the necessity of seeking arrangements with a church in the city where the doomed man could be baptized. He had not yet asked the warden for permission to take the man beyond prison walls under guard to be baptized, but thought there would be no trouble in arranging for the service. Would it not be fine if the great state of West Virginia would pay as much attention to the proper moral and religious training of her boys and girls as she does of her convicts?

I found that a bill had been before the last two sessions of their state legislature to put the religious note back into the public schools. The author of the bill wrote me that the bill had passed the lower house both times, but that both times it died in the upper house for lack of interest. Shame!

He also told me that the bill had the backing of the Junior Order of United Mechanics. This I knew to be a patriotic fraternal order, the same as pushed the bill through the Pennsylvania legislature in 1913, and the New Jersey legislature in 1916, both earnestly supported by the National Reform Association. With this knowledge, I feel very much encouraged that at the next session of the legislature in the state the bill will in all probability go through.

I promised the West Virginians where I spoke, that shortly after the holidays, I would be back in the state and would attempt to speak within a few months in every corner of the state. In line with that promise, before this article meets the eye of the reader, I will be in that splendid state urging them not to wait till their boys and girls go to prison or the reform school before putting religion with its moral value before them. It is my honest judgment that West Virginia will soon join that ever increasing number of states that will put the religious values back into her schools.

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Gentlemen:

I am a reader of the Christian Statesman and if it is not asking too much, will you please publish in the February issue of the Statesman the percentage of illiteracy of all the nations of Europe and North and South America. I want to prove some arguments that I have, and hope this is not asking too much of you.

Sincerely yours.

Dear Friend:

The figures that you are looking for are to be found in the World's Almanac 1926 on Pages 397, 492, 756. You can secure this at any library or newspaper editorial room. From those extensive figures we publish the following.

Illiteracy in Europe

Austria13.7 %	Greece57.2 %	Roumania60.6 %
Belgium12.7 %	Hungary33.3 %	Russia69. %
Bulgaria65.5 %	Ireland 9.2 %	Scotland 1.6 %
Denmark2 %	Italy37. %	Serbia78.9 %
England 1.8 %	Netherlands . . .8 %	Spain45.8 %
France14.1 %	Portugal68.9 %	Sweden2 %
Germany05 %	Prussia02 %	Switzerland3 %

No fixed rule of comparison can be determined upon in dealing with these figures. Some nations base their reports on the whole population, some on those above 5 years of age and others on those above 10 years of age, some on army recruits and some on marriage records and estimates.

North America

Canada11. %	Mexico70.7 %	Porto Rico . . .66.5 %
U. S. 6. %		Cuba43.4 %

In this group there is the same differences. Canada bases her figures upon population above 5 years of age. The United States, 10 years. Mexico, 12 years. Cuba and Porto Rico, 10 years.

South America

Argentine54.4 %	Honduras68.8 %	Costa Rica . . .80.2 %
Bolivia82.9 %	Chili49.9 %	Guatemala . . .90.2 %
Brazil85.2 %	Columbia73. %	Uruguay39.8 %

The same variations occur here as in the former groups with this additional complication, Columbia reports on males only. This entire body of information can be found upon Page 756 of the World's Almanac for 1926.

In commenting on these figures so far as Europe is concerned it is evident where the Greek Orthodox church has had control of education the condition is as backward as in Roman Catholic countries. The advanced states are where church and state have cooperated in education, but where the state has kept on the pressure. In North America, Canada has had both

the Quebec conditions and the frontier conditions to wrestle with. In the United States there is the greatest variation in the different states which range from Louisiana with 22% and Kansas with 1.5%. Swamp and mountain areas, frontier conditions, immigration and Romanism are all factors to be taken into consideration in figuring the illiteracy of the different states. As to South America, the large areas of uncivilized land with savage Indian populations as well as Roman negligence must be taken into account.

Sincerely yours,

The Editor.

Dear Sir:

I read with much interest the discussion of Collier's Radio Hour in your magazine. It was the first expression of opinion I had heard outside our own family.

Like you, I am a reader and admirer of Collier's Weekly, but somehow I do not believe that they are adding much to the distinction they already enjoy by broadcasting the type of programs they have been using upon the Sabbath Day. I may be old fashioned in my religious views, but there is something about the endless discussions between Uncle Henry and the young lady, which seems to jar upon one's ears even more than the ordinary secular program. If the program requires such discussions, why not switch the Collier's Hour with some other program which consists of music alone? In this way everyone might be satisfied. When the National Broadcasting Chain is on the air, it is next to impossible to use the radio at all, unless you listen to the network program.

Very sincerely,

Dear Friend,

We are glad that you take an interest in these newer problems of our complicated life. No doubt one of the vitally necessary tasks of the present is to survey the moral and legal relations and obligations of these newer methods of business. There is no justice in applying law or conscience to the older methods and allowing these newer ones to run wild. We believe that they ought to conform to Christian conventions and state laws in spirit as well as the letter.

Sincerely yours,

Dear Sirs:—

Do you have information on the present and past consumption of tobacco? I would like figures showing the increase in production and consumption over some years back. Any similar figures on the divorce evil would be appreciated. Do you have any figures showing church attendance records for any given number of years?

Is crime on the increase?

Any free literature you may have on any of the above will be gratefully received.

Sincerely yours,

Dear Friend:—

In response to your letter of January 9th, we can give you the following information: On page 367 of the World's Almanac for 1928 the production of cigarettes in the United States is given as follows:

	1914	1925
Large	13,894,359	17,428,807
Standard Size	16,855,626,359	82,247,100,374
	16,869,520,463	82,264,529,154

	1915	
Revenue Tax on Tobacco	\$ 79,764,071	\$ 345,247,211
Per Capita Tax on Tobacco	0.795	3.42

The statistic of divorce. World's Almanac 1928, pages 213-215:

	1916	1925
Marriages	1,040,684	1,182,005
Divorces	112,036	175,494
Proportion	1 to 9.3	1 to 6.745

The statistics of crime. World's Almanac 1928, pages 506. For New York City.

	Gr.					
Year	Murder	Felony	Robbery	Burglary	Larceny	Intox. Total
1915	222	3,203	849	11,611	9,483	22,635 212.45
1926	289	2,276	1,173	3,371	20,035	12,330 348.40

In our June, 1927, issue of *The Christian Statesman*, on page 39, are some figures showing the same condition in other cities. This information can be obtained in full by addressing the Methodist Board of Temperance, Washington, D. C. I know of no compilation of these figures that covers the whole United States.

The increases in crime are included under the heads, robbery and grand larceny. These "totals" include violators of traffic rules and laws, which greatly swell the number. Also they include all violations of liquor laws, where arrests were made by the local police. All of these factors must be taken into account to answer the question, "Is Crime Increasing?" Taking into account the new laws of traffic and prohibition laws which are still new, our judgment is that the total volume of crime in the United States is decreasing, and the talk of a crime wave is an illusion which grows out of the increased featuring of crimes on the part of the metropolitan press.

As to church attendance, we know of no statistics, but our judgment is, from a wide reading of church papers of all the leading denominations, that since the war, it has fallen as much as 15 percent.

Sincerely yours,

THE EDITOR.

THE BULLETIN BOARD



The church should ring bells, not hop them

Ask and ye shall receive the Lankford Bill

Liquor, lust and luck are three roads to hell

Secret teaching openly denied is Mormon practice

Sarcastic epithets tacked onto officials help make criminals

Do constructive thinking before calling in the wrecking crew

The Bible complements man's knowledge in an adequate education

Much present moral hysteria needs history as its corrective

An individualistic church breeds political apathy

Virtue that needs superfluous clothing to protect it is scarcely worth protecting

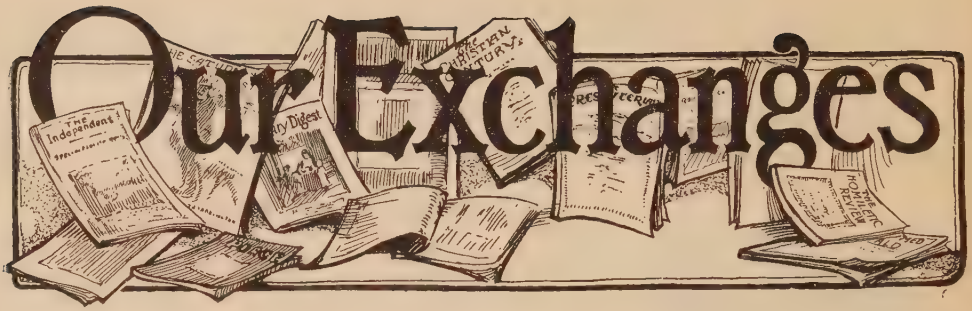
Parental delinquencies account for most youthful criminals

Peace under international law. Eventually. Why not now?

The man who does right can never be finally defeated

The Bellevue Hospital in New York City used to treat more than 15,000 alcoholic patients a year, in pre-prohibition days; last year it treated 6,000. In New York City, there were 2061 deaths from alcoholic poisoning during the last four "wet" years. For the first four "dry" years there were 835. These are a few of the facts one may put up to those who are of the opinion that prohibition has in itself created a great alcoholic problem in America.

Our Exchanges



HOW can you expect folks to live unselfishly and helpfully in the larger life of society, if they have been allowed to live selfishly and unworthily in the smaller circle of the family.—*Rev. E. H. Toye, in Social Welfare*

SPEAKING from the authentic records of the Police Department, there is much less drinking now than before the Eighteenth Amendment went into effect. Yale undergraduates are much better behaved than then, and one of the direct benefits of prohibition is that their conduct has improved so materially.
—*Chief of Police, New Haven, Conn.*

WHEN a society, the avowed purpose of which is to insult God, and to drive out from the minds of men all reverence for him and his authority, can obtain a charter to ply its destructive work in our land, it is time for action on the part of every one who claims enlistment in the army of our God.
—*The Christian Leader*

IN spite of the social skepticism that surrounds the world, I believe it is still true that marriage is entered upon by the youth with as great an enthusiasm and with as large a spirit of hope as ever marked the beginnings of new family life. I do not see much evidence to lead me to believe that the great majority do not enter this relationship without a desire and faith that it is to be permanent.
—*Social Welfare.*

WALLACE taught Europe of the Dark Ages to understand that a man could not be free while his nation was enslaved; John Knox taught his age that a man could not be righteous if his nation were not founded upon righteousness, and all its citizens educated. Our lesson for today is that a decadent Scotland must drag down the Scots to decadency. Ultimately the vigor or languor of the corporate entity must determine the condition to its members. We must, therefore, restore the vigor of Scotland, or ourselves go down to insignificance.
—*Scots Observer.*

IF a man (referring to H. F. Sinclair) with ample wealth and no embarrassing scruples, bound to get what he wants, bought and paid for a Secretary of the Interior, why should he boggle at tampering with a jury? The penalty is greater than that for conspiracy to defraud the government. He may escape it. He may escape the other penalty. A deeper and more lasting punishment

he cannot escape. Whatever the technicalities of the law or the weakness or worse of any juryman, he has made himself a figure of public infamy.

—*New York Times.*

LET there be a clear understanding, of the responsibility for these recurring tragedies of the road. It rests not upon the officers of the law, who, acting under proper orders—to give other orders would be dereliction on the part of those in authority—seek to overtake rum-runners, but upon the bootleggers themselves, who, in defiance of the law, try to smuggle cargoes of liquor into Washington, or other cities. It rests in part upon those who by their acts and words justify this traffic as legitimate law-breaking.” —*Washington Evening Star*

CLINTON N. HOWARD, “The Little Giant,” waged the pluckiest and most effective campaign against Vare and Vareism that has ever been fought against vote buying and ballot stealing in Pennsylvania. He found it necessary to combat the powerful influence of Secretary of the Treasury Mellon, abetted by the active and shameless support of Vare by David B. Reed, United States Senator from this state; but he carried to the Senate petitions against seating Vare by the hundred thousands, from the loyal citizenry of Pennsylvania, who had listened to his convincing oratory in denunciation of the thwarting of the peoples’ will through buying and stealing votes.—*The Index*

WAR and the glorification of war; preparedness; a bigger army; a more powerful navy; the launching of the world’s largest submarine; army and navy men talking as if the war were still on, as if we and the Allies were the only factors in the world that mattered; college professors instructing the public in military “science;” martial music; aggressive patriotism—these were the things that the newspapers and the radio fed us on to the limit of our endurance on Armistice Day. Not a word of constructive peace measures. Not a single appeal for international understanding and good-will. Not one speech or poem or song in the spirit of the “Prince of Peace.”

—*Mrs. Ernest Lilienthal, in the New York World.*

CECIL RHODES said that he thought the British “the greatest people the world has ever seen.” Voltaire prophesied: “Some day, to be approved of others, it shall suffice for one to say: This was the taste of the French; it is thus that this illustrious nation thought.” Wrote Professor Lasson of Berlin: “We are morally and intellectually superior to all, without peers. It is the same with our organizations and with our institutions.” Said a great American diplomat, my personal friend: “God has yet made nothing or nobody equal to the American people; and I don’t think he ever will or can.” That is nationalism: each nation a sovereign unit; each unit claiming almost absolute power over the lives and consciences of its citizens, and each nation on some point congenial to its pride thinking that it is the best.

—*H. E. Fosdick, in Christian Century*



THE MAN WHO WOULD SAVE THE WORLD. By John Oxenham. Longmans, Green and Co., New York. Board Cover, 210 pages. Price \$1.00.

Here are his qualifications. He must understand men, have the gift of mastering tongues, be capable of great endurance, apt at surmounting difficulties. His name should stand high in the annals of the world. He should be rich, generous, open minded, with a passionate desire to save men and society. He must have a message and be willing to lay down his life for it.

Such a character is the hero of this bit of religious fiction. The story is of the way he spread his message over the world. The message itself was embodied in the prayer:

"Our Father in heaven, we pray Thee to send into our hearts and into the hearts of all men everywhere, the Spirit of our Lord Jesus Christ."

He is pictured as having spent years in his work and his life ends in a subway accident. The result of his work was a better world and world peace.

While the book is fiction, it is religious, inspirational fiction and we heartily commend it.

STATE RIGHTS AND NATIONAL PROHIBITION. Archibald E. Stevenson. Clark, Boardman and Co., New York. Cloth, 157 pages.

Camouflaged under a professed devotion to a constitutional principle, this book is a direct attack upon the Eighteenth Amendment. To make this attack effective needs only a Supreme Court, such as a cocktail drinking, anti-prohibition, states rights president would be sure to pack, in the natural course of events, to win out against the Amendment.

The tenth Amendment reads, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the States respectively or to the people."

The Supreme Court seems always to have proceeded upon the assumption that this is a rule of procedure which must be followed by the Federal Government and that of the several states, at any given time or in any distinct case.

The author of this book, evidently a lawyer, interprets it as forever estopping any transfer of the rights or powers of the several states to the Federal Government by the orderly processes of Amendment. On this interpretation he attacks the decision of the Supreme Court confirming the Amendment and urges the State of Connecticut to resist the Enforcement and force a case that will reopen the matter. The whole argument of the book stands or falls upon this point.

It is quite probable that the next heavy attack upon the Eighteenth Amendment will come from this quarter and it behooves the friends of this Amendment to be familiar with it. To our lay mind, the argument is fallacious.

PROTESTANT EUROPE, ITS CRISIS AND OUTLOOK. Keller and Stewart. George H. Doran and Co., New York. Cloth, 385 pages, price \$3.50.

Six thousand miles of new frontiers; millions among minorities torn from their racial, cultural, religious and political homes; disrupted, dis-established, despoiled churches their chief supporters, the middle classes ruined by war and post war inflation; dazed, but carrying on and in most countries enjoying a larger freedom; this is the picture which this book gives of present day Protestantism in Europe. A true Christian in America, cannot feel much satisfaction in the collection of war debts however just they may be, when he glimpses this poverty. His indignation is bound to boil over at Romish persecution and robbery in Poland and the Balkan states, though it may not be on a large scale. But he can only feel a profound satisfaction in the fact that most of these states are honestly groping for a larger toleration and if Rome would leave them alone, they would find it.

The causes of war in Europe become very evident as one reads the chapter on "The Problem of Minorities." One can also see the vital need of the League of Nations, to protect all these "fragments of a former world", and keep the peace until they can become incorporated into the new order. Another impression this picture created was, that we have as little to fear from entanglements there, as New York City has to fear from entanglements with Louisiana politics, by backing Herbert Hoover in his relief work in the lower Mississippi. But what a glorious opportunity to help in reconstruction and the bringing in a new world.

The book itself is a pleasure to read. It is printed on good paper, has good type, a good looking binding and is attractively illustrated. We wish every Protestant American could read it. It is free from bias, passion or prejudice. It is just a faithful, painstaking, interesting description of the Protestant life of Europe.

"WHERE the M'Nab sits, that's the head of the table." Where intrinsic intelligence and moral force are, there is the real governing power, there the aristocracy. Its ranks are open to any man or woman who will try to combine the grace and chivalry of a Bayard with the saintliness of a St. Francis, the cultural breadth of a Goethe, the humour and courage and good sense of a Lincoln, and the constructive energy of a Stein or a Griffith. If such a new knighthood is forming in Scotland, we shall manage to restore the true national basis. If not—well, the Devil will have a long innings.—*Scot's Observer*



RADIO REACTIONS

Doctor T. Jesse Jones, writing in the South African Outlook.

"Neighborliness is the sincere desire to have others equal to ourselves."

Applied to nations that would outlaw war in a hurry, and what a world market it would create.

Robert Quilen, writing in the Pittsburgh Post-Gazette.

"Faith may not effect many cures, but at least it would cure the habit nations have of arming against one another."

Incidentally that sort of faith in God, and Great Britain would save us a billion dollars in the next five years.

The Kings Business speaking in its issue of December, says.

"The majority of the Atheist's tracts that come to us are anonymous".

Yes, we have been aware for years that blindness, cowardice and selfishness are the outstanding combination in this bunch.

Mrs. Helen B. Montgomery, in the Way of Faith.

"The greatest disaster to Protestantism, is to weaken too much and too rapidly our denominational loyalty."

Or in other words, get an acceptable plan for the new, before wrecking the old home or factory.

Governor Brewster of Maine, speaking to the New England section of the W. C. T. U.

"Governor Smith is the governor who is unwilling that his state assume its share of the enforcement of the prohibitory law."

Which fact is hard to reconcile with

his recent declaration that the Eighteenth Amendment and the Volstead Act should be enforced until they are repealed. It will be some job to put enough white-wash on to make even a passable "political dry," out of candidate Al.

The Association against the Prohibition Amendment shrieking over the air:

"Sixty-five thousand persons have been killed by bootleg liquor in seven years, since Prohibition came."

Shucks! There were seven times that many killed by bootleg and saloon liquor in the seven years preceding prohibition.

Nisi Frustra, writing in the Scot's Observer.

"If He (Jesus) had lived in a truly worker's society, He would have been honored as its greatest figure."

It seems to us that would depend on the workers. What honor would he have in Moscow today? It is not occupation, but understanding of Christ and his purposes that makes any one a living cell in the Christian social organism.

Rev. B. E. P. Prugh, D.D., writing in the Presbyterian.

"It is not strange for the enemy to demand neutrality on matters of religion, but it is amazing for a Christian to yield to this demand."

That is what we think every time we read in one of the papers or hear any Christian say that there can be no such thing as a Christian nation and the name of God cannot be used in the schools.

Magazines Bound

Hymnals and Psalters Rebound (Made more durable than the original)

For Church Congregations or Individuals.

Private Stationery in Correct Style.

Correspondence Solicited.

Pittsburgh Printing Co.

530-534 Fernando Street, Pittsburgh, Pa.



**PARKER'S
HAIR
BALSAM**
REMOVES DANDRUFF
STOPS HAIR FALLING

*Has been used with
success for more than 40 years*

**RESTORES COLOR AND
BEAUTY TO GRAY
AND FADED HAIR**

60¢ & \$1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N. Y.

*When washing hair always use
Floreston Shampoo*

SPARE TIME WORK *Do you wish to add to your income from \$5 to \$20 per month? You can do it by selling the Christian Statesman and the books published by the National Reform Association. Write for terms and samples. They will be liberal.*

The Service Bureau is now making Contracts for Lecture Courses to be given the Fall and Winter of 1928-9.

A great treat at a very moderate outlay

Readers of the Statesman, urge your school superintendent to secure his commencement speaker through the National Reform Association. List of speakers and subjects on application.

THE SERVICE BUREAU

209 Ninth St.

Pittsburgh, Pa.



WINSTON-INTERNATIONAL TEACHERS' BIBLES

SELF-PRONOUNCING

Containing References, a Concordance and the most authoritative Aids to Bible Study. Printed in Black Face Type. Beautiful Bindings.

Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
208 WINSTON BUILDING PHILADELPHIA

JOHN C. BRAGDON, INC.

711 PENN AVE ENGRAVER PITTSBURGH PA.
HALFTONE PHOTO ENGRAVING ZINC ETCHING.

RAYMOND M. HUDSON

Formerly Attorney U. S. R. R. A.

1205-6-7 Continental Trust Bldg.

WASHINGTON, D. C.

Practices in U. S. Supreme Court (Preliminary motions for nominal charge), Court of Claims, and Executive Departments. Specializes Income Tax, Government and International Claims.

ORANGEMEN KNIGHTS OF MALTA AMERICAN MECHANICS And other Protestant Orders

Send for

Dr. Fleming's 64 Page Booklet

BIBLE IN THE SCHOOLS OR CHAOS

10 cents each Post Free

Lots of 100 \$7.00, and

BIBLE INDISPENSABLE IN EDUCATION

BY S. M. ELLIS

Cloth \$1.00

Paper 50 cents

Generous Discount to Lodge Secretaries

Special low prices for Quantities

OUR MOTTO

"The Holy Bible in the Little Red School House"

Are You—

A Teacher, A Speaker, A Preacher,
A Lodge Secretary

If so you will appreciate the

**N. R. A. Literature, Important facts
for Debates**

This is a Christian Nation 10 cents

Sabbath Laws of U. S. 50 cents

Digest of Sabbath Laws 25 cents

all by Dr. R. C. Wylie

Christian Civil Government

BY DAVID McALLISTER, D. D.

NEW EDITION

INTRODUCTION

Sketch of the life of the author.

Preface to Sixth edition

Testimonial by Sylvester Scovel

Preface to First edition

PART I

CHAPTER I

Origin and Nature of the National Reform Movement.

CHAPTER II

History of the movement.

CHAPTER III

Historical and Documentary basis of Christian features of our Civil Government.

CHAPTER IV

Philosophical Basis

CHAPTER V

Scriptural Basis.

CHAPTER VI

Basis in the law of self defense.

CHAPTER VII

Results and Prospects.

PART II

HISTORICAL DOCUMENTS

- 1 The Mayflower Compact.
- 2 The Plymouth Colony School Law.
- 3 Colonial Article of Confederation.
- 4 Declaration of Independence.
- 5 Thanksgiving Proclamation of The Continental Congress.
- 6 Presidential Thanksgiving Proclamations: Washington's First. Cleveland's, Wilson's Day of Prayer, Coolidge's Third.
- 7 Articles of Confederation of 1778.
- 8 Constitution of the United States.
- 9 Ordinance for the Government of the Territory of the North West.
- 10 Washington's Farewell Address.
- 11 President Adams' Fast Proclamation.
- 12 Governor Berry's Thanksgiving Proclamation 1862.
- 13 Resolutions by The U. S. Senate 1863.
- 14 President Lincoln's Second Inaugural.
- 15 President Lincoln's Fast Day Proclamation in 1863.
- 16 Remarks on the Tripoli Treaty.
- 17 The Trinity Church Case before the U. S. Supreme Court. This is A Christian Nation.
- 18 President Harding's Hope of a Renewed World.
- 19 President Coolidge on the Value of Religion.
- 20 President Coolidge on the Origin of Our Civic Ideas.
- 21 The Original Constitution of the N. R. A.

COMPLETE INDEX

356 Pages of interesting and valuable material for all Social workers.

Cloth Binding \$1.00 Post paid

Wrapped Manila Binding 50c

With the Christian Statesman for one year.

Cloth Binding \$2.75

Wrapped Manila \$2.30

This collection of Public Documents, some of them rare and hard to obtain is worth more than the price of the book.

Order from *The Christian Statesman* or *the The National Reform Association*
PUBLICATION BUILDING PITTSBURGH, PA.